

# **JAMAAT-E-ISLAMI HIND CONCEPTUAL BASIS**

[English rendering of the Urdu treatise  
“TEHREEK-E-ISLAMI HIND”, which is a comprehensive  
introduction of Jamaat-e-Islami Hind]

**Maulana Sadruddin Islahi**

*Translated by*  
**D.Abdul Karim**

## Contents

<b>PREFACE</b>	<b>9</b>
<b>BACKGROUND</b>	<b>11</b>
• NAME	11
• THE ACTUAL BACKGROUND	11
• EXIGENT MOTIVATORS	17
• CHARACTERISTICS OF THE MOVEMENT	29
<b>THE GOAL</b>	<b>33</b>
• FUNDAMENTAL AND CONSTITUTIONAL INTERPRETATION	33
• POINTS REQUIRING CLARIFICATIONS	34
1. Religion means only the Religion of Islam	34
2. Purely Principled Nature of the Movement	36
3. Limits of the Meaning of " <i>Deen</i> " (the Religion)	37
4. The Meaning of " <i>Iqamat</i> " (Establishment)	38
5. Real Intent of the Goal	39
6. Best Guarantor of Prosperity in the World	40
7. The Required Standard	41
<b>THE AUDIENCE</b>	<b>43</b>
• COMPREHENSIVENESS OF THE MOVEMENT	43
• A NATURAL DIVISION	45
• MUSLIMS AND THEIR IMPORTANCE FOR THE MOVEMENT	46
• NON-MUSLIMS AND THEIR IMPORTANCE FOR THE MOVEMENT	48

<b>METHOD OF PROPAGATION</b>	<b>53</b>
• FUNDAMENTAL CHARACTERISTICS OF PROPAGATION	53
• DIRECT METHOD OF PROPAGATION	54
• METHODS OF PROPAGATION	54
• COMPLIMENTARY METHOD	60
 <b>COURSE OF ACTION</b>	
• IMPORTANCE OF COURSE OF ACTION	65
• BASIS OF COURSE OF ACTION: THE QURAN AND THE TRADITIONS	65
• COMMITMENT TO ETHICS AND HONESTY	66
• PEACEFUL AND CONSTRUCTIVE APPROACH	67
• DESISTING FROM COMMUNALISM AND CLASS STRUGGLE	69
• DEPENDENCE ON PROPAGATION	71
 <b>ORGANIZATIONAL SYSTEM</b>	<b>72</b>
• NECESSITY OF THE ORGANIZATIONAL SYSTEM	72
• PRACTICAL FORM	74
1. Membership of the Movement	74
2. The Organizational Structure	78
3. Consultative System	80
4. Observance of Discipline	83
 <b>TRAINING OF THE MEMBERS</b>	<b>85</b>
• MEANING OF TRAINING	85
• NECESSITY AND OBJECTIVE	86
• PRACTICAL COURSE OF TRAINING FIELD TRAINING	88
• THE DESIRED STANDARD	90
• CLEANSING OF THE ORGANIZATIONAL STRUCTURE	91
	93

# ISLAMIC MOVEMENT AND THE EXISTING COLLECTIVE SYSTEM 95

- AN IMPORTANT QUESTION 95
- THE IDEOLOGICAL FOUNDATIONS OF THE EXISTING POLITICAL SYSTEM 95
- BASIC POLITICAL PERCEPTIONS OF ISLAM 97
- THE NATURE OF THE EXISTING SYSTEM IN THE SIGHT OF THE ISLAMIC MOVEMENT 98
- PRINCIPLED EXCUSE FROM VOLUNTARY COOPERATION 99
- PRACTICAL OBEDIENCE OF NATIONAL LAWS 102
- PRACTICAL METHOD OF STRIVING AGAINST THE EXISTING SYSTEM 103

# OPPOSITION 106

INEVITABLE EMERGENCE OF OPPOSITION 106

CAUSES AND MOTIVATIONS 107

1. General and All-Round Causes 107

2. Causes of Particular and Limited Nature 110

COPING UP WITH THE OPPOSITION 117

THE PRINCIPLED INSTRUCTIONS OF THE QURAN 117

THE ATTITUDE OF THE MOVEMENT WHILE RESPONDING TO THE OPPOSITION 119

A) The opposition that comes into existence because of general and all-round causes 119

B) The opposition that comes into existence because of causes of some special and limited nature 123

# IMPORTANT NATIONAL AND COMMUNITY ISSUES 129

- IMPORTANCE OF ISSUES FROM MOVEMENT'S PERSPECTIVE 129

• LIMITATION OF PAYING PRACTICAL ATTENTION TO THE ISSUES	131
• THE PRINCIPLED DIVISION OF THE ISSUES	132
• THE MOST IMPORTANT ISSUES	134
• OUTLINE OF PRACTICAL ACTIVITIES	142
• THE OTHER ISSUES	150
<b>ISLAMIC MOVEMENT AND PRACTICAL SOLUTION OF NATIONAL AND COMMUNITY ISSUES</b>	<b>151</b>
• WHEN THE ISSUES ARE SOLVED?	151
• HELPLESSNESS OF FINDING PRACTICAL SOLUTION DURING THE COURSE OF THE MOVEMENT	153
• A PARTICULAR AND LIMITED EXCEPTION THE PARTICULARITY OF THE ISLAMIC MOVEMENT	154 156
<b>ISLAMIC MOVEMENT AND UNIFICATION OF THE COMMUNITY</b>	<b>160</b>
• THE NATURE OF THE ORGANIZATIONAL STRUCTURE OF THE MOVEMENT	160
• JURIDICAL BROADMINDEDNESS	163
• PROMOTER OF UNITY, NOT SECTARIANISM	165
<b>PLAN OF ACTION</b>	<b>168</b>
• COMPLETE OBEDIENCE TO THE TRADITIONS OF THE PROPHETS	168
• KINDS OF PROPHETIC MOVEMENTS	169
<b>PLANS OF ACTION OF THE PROPHETIC MOVEMENTS</b>	<b>171</b>
I. PLAN OF ACTION AMONGST THE UNBELIEVERS AND POLYTHEISTS	171

1. Primary Attention was Focused on the Fundamentals of the Religion	171
2. Refutation of the Untruth	173
3. The Method of Reasoning and Rationalization	173
4. Complete Avoidance of Compromise	174
5. Unidirectional Nature of Purpose in the Propagation Work	175
6. Training and Grooming of New Entrants to Faith	176
7. Safeguarding and Protecting the Community of the Faithful	177
8. Participation of the Faithful in the Missionary Work	178
9. Migration	178
10. End of Enemies of Truth and Establishment of the Religion	179
 II. PLAN OF ACTION AMONGST THE PEOPLE OF THE BOOK	180
1. Demand to Believe in the Prophethood	181
2. Exhorting People to be True Devotees of Allah	181
3. Training and Organization of the Followers of the Prophets	182
4. Participation of the Followers in Propagation and Reformative Work	182
5. Paying Conditional and Limited Attention to other Problems faced by the Community	182
6. Implied Migration	183
7. Continuation of the Movement	184
 III. CONCURRENT PLAN OF ACTION AMONGST THE UNBELIEVERS AND THE PEOPLE OF THE BOOK	185
 IV. PLAN OF ACTION OF PROPHET MUHAMMAD (PBUH)	186

1. Sequence of the Preaching	186
2. Plan of Action among the Arab Polytheists	189
3. Plan of Action concerning the People of the Book	189
4. Plan of Action concerning the Communities Living Outside Arabia	189
 V. PLAN OF ACTION OF "THE ISLAMIC MOVEMENT OF INDIA"	190
1. Propagation of its Message	192
2. Criticizing and Refuting the Existing System of Life	193
3. Use of Sound Arguments and Reasoning	193
4. Use of Beautiful Preaching	194
5. Plain Speaking	194
6. Every Member to Participate in the Propagation Work	194
7. Organizational Structure	195
8. Grooming and Training of the Members	195
9. Purification of the Organization	195
10. Paying Attention to the Important Problems Faced by the Community	195
11. Paying Attention to the Important Problems Faced by the Country	195
12. Cooperation with Other Organizations	196
13. Participation in the Election Process	197
 CONCLUSION	197

*In the Name of Allah, the Beneficent, the Merciful!*

## PREFACE

*"Tehreek-e-Islami Hind"* (Islamic Movement of India) is a renowned movement of the country and a very old one too. For nearly three-fourth of a century, it is working towards establishment of Islamic way of life, and only a few parts of the country might have remained where its message might not have reached. During the long period of its existence, it has been continuously explaining and elucidating its principles and objectives from every angle and viewpoint. Keeping these two things in view, it was expected that this Movement must have become a very well-known organization; rather it must have become an open book particularly for the intelligentsia. However, that has not happened. Because of its particular nature and more so because of the indifference of others even today it has remained a closed book for the majority of the people, or if at all they perceive it, it is in the form of a defective and wrong picture. This situation demanded that a comprehensive book containing a clear introduction of the Movement and details about its important aspects and issues be brought out, so that all the essential details could be made available in one place to understand the Movement correctly and clearly. It is hoped that after reading the book, no fundamental issue or aspect concerning the Movement would remain in the dark.

Since the purpose was to place in the hands of the people a comprehensive book so that they could get essential but unambiguous information concerning the Movement, naturally discussion of secondary and minor aspects has been avoided, and discussion has been confined



to fundamental issues only, because taking up discussions on secondary and minor issues would have resulted in unnecessary prolixity. When fundamental issues are understood well, the view point of the Movement concerning the secondary and minor issues can easily be surmised and understood.

The discussion on the "plan of action" was of particular importance for various reasons, and its specification was a complicated issue. When today the goal of "establishment of Deen" [establishment of the Islamic way of life] itself has become just a "sacred monument," how can a common mind easily grasp the correct perception about its plan of action? Therefore, it was felt essential, while discussing this issue, to go far back in history and keep in view all the various and different plans of action of the Prophetic missions, and then in their light and in the present context, explain the plan of action of the Movement, so that everyone is convinced about its correctness and suitability.

*Sadrudin Islahi*

January 19, 1970

## BACKGROUND

### NAME

The name of this Movement is *Tehreek-e-Islami Hind* (*Islamic Movement of India*), which has been formed in this country to establish the religion of Islam in its entirety and to mould man's entire life, both external and internal, in its mould. Since this was the reality, it was appropriately named "*Dawat-e-Islami*" (*Call towards Islam*) or "*Tehreek-e-Islami*" (*Islamic Movement*). Because of its goal and sphere of activities, this was the most appropriate name for it. If its goal would have been of limited nature or its sphere of activities had confined itself to the propagation of some parts and portions of Islam, then this name would not have been appropriate, rather it would have appeared very exalting. But when the intention was to propagate and establish the entire body of Islam and not just some of its parts and portions, it was not only appropriate but very essential to name it "*Tehreek-e-Islami*" (*Islamic Movement*). Otherwise, any other name would not have correctly reflected its real identity; people would have been justified to object if the movement had been named otherwise.

### THE ACTUAL BACKGROUND

The actual background of this Movement, which is also its prime motivator, is that obligatory duty of the Muslim Community, for the discharge of which it has been raised, and which, in its origin, is as old as humanity and its religion, Islam, itself. Ponder over the following fundamental facts in a sequence which the Holy Quran, the source of the Movement, presents concerning creation of humanity and the purpose of its creation:

1. Man has been created only to serve and worship his Creator, Allah, Who is also his Sustainer, Ruler and Master.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

*"I have only created Jinns and men, that they may serve Me."* (The Quran, 51:56)

2. It was not possible for man and nor was he capable of finding out by himself the methods of service and worship of his Creator and bringing in the required excellence in it. This, the most essential need of man could only be fulfilled by the Creator Himself, Who had fulfilled all his other needs, and, indeed, He did fulfill it.

إِنَّا عَلَيْنَا لِلْهُدَى ۝

*"Verily, We take upon Ourselves to guide."*

(The Quran, 92:12)

It was against Allah's Wisdom, Mercy and Lordship that when He has not deferred to provide man with his material needs like air, water, light, food, clothes, etc., He would have delayed providing him with moral and spiritual guidance. Hence, when the first man was created and sent down on earth, he had already been bestowed with true knowledge of Allah's ways of worship and service; this is the knowledge which is called the Religion of Allah.

قُلْنَا اهْبِطُوا مِنْهَا بِمِجْعَةٍ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعْ هَذَا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝

*"We said: "Get you down all from here: And if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who reject Faith and belie Our Signs, they shall be Companions of Fire; they shall abide therein."*

(The Quran, 2:38-39)

3. This Religion was not bestowed just once in the beginning. Whenever it was corrupted or necessity arose, it was revealed again and again at different times and for different nations and countries.

إِنَّا أَرْسَلْنَاكَ بِأَتَقَىٰ بِشِيرَآءٍ وَنَذِيرَآءٍ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

*"Verily We have sent you in truth, as a bearer of glad tidings, and as a warner: And there never was a people, without a warner having lived among them (in the past)."*

(The Quran, 35:24)

In spite of differences in abstracts and details, the fundamentals of the Religion have always remained the same.

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

*"The same religion has He established for you as that which He enjoined on Noah – that which We have sent by inspiration to you – and that which We enjoined on Abraham, Moses, and Jesus: namely, that you should remain steadfast in Religion, and make no divisions therein."*

(The Quran, 42:13)

4. This is the "Knowledge" and this is the "Religion," which having been revealed in the form of the Quran has been named Islam.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

*"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."*

(The Quran, 5:3)

Hence, as far as its basic and fundamental teachings are concerned, Islam is the Religion which had always been bestowed upon or revealed for the human beings. In other words, from the very beginning whatever religions came from the Lord of the Worlds, in spite of they being called by different names, having revealed in different languages

and having different formats, with regard to their spirit, their reality, their principles and their objectives, indeed were all Islam.

5. The Quran and Islam are the last link of this chain of guidance.

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

*"But (Muhammad is) the Messenger of Allah, and the Seal of the Prophets."* (The Quran, 33:40)

After this Religion, no other religion is going to be revealed; it is valid till eternity and is for the guidance of the entire humanity.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*"We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."* (The Quran, 34:28)

From the beginning of its revelation to the end of the world, this Religion is the only source of Guidance and success for the entire humanity.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

*"If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)."*

(The Quran, 3:85)

6. The correct and practical form of the "service" or "worship" for which man has been created had always been, and human intelligence also says so, that the Religion of Allah is obeyed unconditionally without any division and exception. Whenever this Religion was revealed, it necessarily comprised of comprehensive instructions for the entire human life keeping in view the time and social conditions of the nation to whom it was revealed. Hence, the meaning of "unconditional obedience" of the Religion in every age

was that every inner and outer, individual and collective segments of life should be moulded according to its instructions. The Holy Quran has interpreted "unconditional obedience" as "establishment of Religion."

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

*"The same religion has He established for you as that which He enjoined on Noah – that which We have sent by inspiration to you – and that which We enjoined on Abraham, Moses, and Jesus: namely, that you should remain steadfast in Religion, and make no divisions therein."* (The Quran, 42:13)

In the light of this interpretation, the fact of the matter is that in whatever age and to whichever group Allah bestowed His Religion, His demand on it was that the Religion should be "established" in their entire life, and should always be kept established. Only then that group could fulfill the obligation of "service" or "worship," which was the purpose of its creation as well as that of the entire humanity.

7. As far as this last edition of the Religion of Allah (the Quran and the Islam) is concerned, its demand on its followers is exceptional and has two aspects. That is, it is not only the responsibility of its followers to establish this Religion in their entire life and keep it established, but also to propagate it to the other groups of human beings, explain to them its truthfulness and its necessity, invite them to accept it, and continuously strive to establish it all over the world.

وَكُلِّمْنَا جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*"Thus have We made of you an Ummah justly balanced, that you might be witnesses over the*

*nations, and the Messenger a witness over yourselves."*

*(The Quran, 2:143)*

It means that their responsibility is the same as it used to be of every *Ummah* (Community) before them, and also that which used to be of all the Prophets. Discharging these two responsibilities is the first and last objective of the very existence of this Community; this is its single most important obligation of its life; and this is that "worship" for which man has been created.

Keeping in view all the aforesaid fundamental facts, if the practical activities of the Muslim Community in the present world and their acceptance and approval ratings are analyzed, a strange and very sorry picture comes to the fore. Leave alone other groups and communities, who might not know the very basics of the matter, the knowledge of the Muslim Community itself concerning this matter has astonishingly decreased to the lowest level, though it has been raised to be its standard-bearer. It looks like that it has forgotten itself. Hence, looking at it today no one feels that this Community has a special mission to accomplish and that it is not just a nation or a community as the other nations and communities of the world, because let alone striving to show the light of the True Religion to the other servants of Allah and illumining their lives with its glorious light, its own life is plunged into darkness to a great extent; particularly in its collective affairs it is hard to find even a slight reflection of this light.

There is no doubt that this state of affairs has become a very serious "charge sheet" against the followers of Islam all over the world and is demanding again and again that: O those who claim to be the followers of Islam, know yourselves; dedicate yourselves to fulfill the obligation of establishing the Religion of Allah other than which you have no other obligation and use on the face of earth and giving up of which has made your existence meaningless for ages. By the Grace of Allah, a few persons in this

country, like in other countries, lend an ear to this demand, and in spite of their weaknesses they responded to the call of duty and decided to strive for it, and for this purpose, as was essential, started a well-organized movement i.e. the Islamic Movement.<sup>1</sup>

## EXIGENT MOTIVATORS

Although basically this was the reality, and the real background and reason for the formation of this Movement was the deep sense and desire to discharge the duty made obligatory in this regard, it is also a fact that at that time circumstances had provided some more reasons which worked as a spur to this sense of duty, and which exigently proved to be great motivators in favour of the Movement.

These motivators were of three kinds: Muslim Community related, national and international, which came into existence because of the Community, national and international circumstances prevalent at that time. Out of them, the first motivator was the most important, prominent and effective. The other two were secondary and less prominent. The details are as follows:

(1) To understand the exigent motivator connected with the Muslim Community, look at the Indian history of the second quarter of the last century. This was the time when at its beginning, the freedom movement in India was at its zenith. The country was vehemently demonstrating its refusal to bear with the servitude of the British any longer, and from this refusal the flames of rebellion were bursting forth. This movement for the freedom of the country had become the symbol of aspirations of all the groups and

---

<sup>1</sup> Although, ground for the formation of this Movement was being prepared since a long time, and to create awareness for its necessity and propagate its ideology and principles sound scholarly work was going on since 1932, practically it was in 1939, it commenced its activities in a small place near Pathankote under the name of *Tehreek-e-Darus Salam*. Later in August 1941, it was reorganized and was named *Jamat-e-Islami*.



communities of the country. As far as the Muslims were concerned, for them it was not only a religious need but also an Islamic duty and obligation, because domination of an imperialist and anti-Islam power in the country was not only trampling their national honour and dignity as a community, but had also eliminated their Religion from their system of life. Hence the desire to end this domination was much dearer to them than any other community or group. Anyhow, a general and all round fervour and frenzy was to be seen everywhere which resulted in the freedom movement marching ahead and obtaining such a position from where the dawn of freedom could easily be seen. Therefore, naturally its consequences also came into forefront. Till then the entire attention of thought and action was focused on one thing and that was to end the British imperialism and to get India freedom. But as soon as there were glimpses of success, naturally the issue of establishment of the system of governance of the country and on what principles it should be based also became the topics of talks and debates. It was quite evident that in such a vast country as India, it was not expected to get a unanimous answer or solution to this most important question. Hence, different political parties, economic groups and different communities began to express and present their different ideologies and intentions concerning the future system of the country, out of which two ideologies were most important for the Muslims, because generally they had acquired dominance over the others.

One viewpoint was that of Indian National Congress. It was of the opinion that India is inhabited by only one nation which has a combined culture and civilization and therefore a secular system of government should be established here.

The second viewpoint was that of All India Muslim League. Its argument was that not one nation or community inhabits the country, but it is inhabited by several nations

and communities, and that Muslims are a separate nation. They have their own separate and peculiar culture and civilization. Therefore, their political future should be built on the foundations of Muslim nationality and civilization.

Nearly 95% of the Muslim population was with one or the other of the two parties and was working for them. In other words, at that time there were two kinds of Muslims in India. If he was a Muslim, he was either a Congressman or a Muslim Leaguer.<sup>2</sup> It also meant that not only the general structure of India but even of the Muslim Community had been decided to be built according to one of the ideologies of these two parties, although these two parties, in spite of their labels of Indianness and Islamist, were purely Westernized parties; same materialistic viewpoints, same nationalistic attitude and same preference for materialistic and worldly benefits which were the foundation of Western civilization and political philosophy, were also the life-line of these two parties, though they had altered and adopted them according to their convenience and situation. Therefore, if the first organization because of its natural consequences was very dangerous to Islam and Islamic civilization, the other was also not acceptable. The first viewpoint was presenting such a future of India in whose foundation no place was given to the Divine Guidance; rather it was going to be built on anti-religious principles. Therefore, this viewpoint coming into power, from the religious point of view, was considered a great calamity. Similarly, the second viewpoint though was claiming to be working for the sake of Muslims and Muslim civilization and was swearing in the name of Islam with fervour and conviction, in reality here too Islam was

---

<sup>2</sup> Just try to understand the situation from the following incident: Once the author of this book was travelling in a bus. An elderly educated Hindu was sitting on one side. He asked me: "Are you a Congressman or a Leaguer?" I replied: "I am neither a Congressman nor a Leaguer." He asked: "Then are not you a Muslim?"

in the background and Muslim nationality was in the forefront. Hence, the style of its organization, its general leadership, its demands, its plan of action, everything was a glaring witness to this reality.

Now, on the one side, look at this critical turn of history of India, particularly that of the Indian Muslims, when a very important and revolutionary decision was to be taken concerning their collective life, a decision which was to be taken by them alone. On the other side look at their general style of thinking, and while looking at it keep in mind that this was the attitude of that Community which, basically, was the standard-bearer of Islam and the first and last objective of its existence was that not only it should mould its individual and collective life in the mould of the Religion of Truth (Islam), but also be its propagator and a witness to it for the remaining part of the world.

The fact that manifests itself from the examination of the aforesaid state of affairs would indeed be that the aforesaid conduct of the Muslim Community was not compatible with the objective of its existence, and that at that important juncture, it was not taking into consideration its position while taking a decision concerning its future, although it was that time of its life when it had no other option but to turn back to its real objective of existence. Till that time, if it had considered itself incapacitated perhaps it had the right to think so because of the servitude of a foreign power and adduce the argument that because of such servitude it was not able to organize its collective life according to its faith. But when this incapacitation was about to end, the question that came before it was not whether it could talk of its likes and dislikes under the domination of the tyrannical imperialist power, but the question that came before it was that when its state of subjection was about to end and when its collective system of life was to come into its own hands, on which principles and foundations it should establish it? If it was not

awakening in such a situation, and had lost its bearings in tumultuous and passionate environment of freedom of motherland or freedom of nation, no doubt, it was not only a great tragedy, but was a scourge on its sense of faith. Hence, many hearts were writhing from this scourge, and when one of them came forward and made an announcement of establishing an organization to strive to fulfill the obligation, many such people gathered around him. This way, the very circumstances which had attracted the commonality towards nationalism or patriotism, became a great motivator for the formation of the Movement to establish the Religion of Allah.

In this connection, given below is an excerpt of one of the statements of the first Initiator of the Movement in which by taking stock of the situation in detail and criticizing the general Muslim leadership, he had repeatedly reminded the Muslims of their real stance and had tried to shake them up:

*"All Muslims should understand that as a Muslim Community our affiliation is with that movement whose leaders were the Prophets (peace be upon them). Every movement has its own particular ideological system and a particular plan of action. The ideological system and the plan of action of Islam are those that we get from the character and conduct of the Prophets. In whatever country and in whichever time we live, and whatever may be the kinds of issues and problems surrounding us, our goal would always be the goal of the Prophets and the path to reach that goal would always be the same that was walked on by the Prophets: "Those were the (Prophets) who received Allah's guidance: اُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ اَفْتَدِيَةٌ (The Quran, 6:90). We have to look at all the issues of life from the angle from which they had looked at them. Our standards of dignity and honour should be those that the*

*Prophets had adopted and our collective policy should be established on those lines on which they had established it. Giving up this path, if we adopt the ideology and plan of action of another path, we will go astray. It is beneath our standards to look at the affairs of the world from a narrow angle as a nationalist or a patriot or a secularist or a communist looks at...*<sup>3</sup>

Read another excerpt which explains how the seriousness of the situation and the deafness of the Muslim leadership had made indispensable the establishment of an organization working for the correct Islamic objectives:

*"...so much so that that time arrived when it was the final moment to decide the destiny of the Indian Muslims. The insight clearly saw that if this community took a wrong step it would straight away fell into the deep pit of devastation. Along with it, not only the insight but the eyes also saw that on whose planning and judgement the future of the Community rested are now not trying to understand the situation with that intuitive perception which has been named as the "intuitive perception of a Faithful," and because of this deficiency Muslims are being led at this critical juncture on different paths, none of which leads them to their goal of deliverance. After reaching this stage, the conscience called that this is not the time to keep silence. Now the greatest service to the Religion and the Community is to draw the attention of the Muslims – their commonality and nobility, their scholars and intellectuals, everyone – to the real dangers that as a Muslim Community we are facing, and along with it remind them that the real source of your guidance is the Book of Allah and the*

---

<sup>3</sup> *Tarjuman al-Quran*, Vol. 16, Nos. 3, 4.

*conduct of His Prophet; setting them aside trusting our own plans would be a harbinger of destruction."*

(2) The source of the second exigent motivator, the nationalist one, was also the same circumstances and issues which have been described in detail above. When the freedom movement was about to reach its goal, naturally the question that came in the forefront was what should be the system of government in this country. At that time, it was not only the right but also the obligation of every right-thinking and intelligent person to ponder over this important question, and for the comprehensive development and prosperity of the country, present before the countrymen the best and the most successful system of life along with sound arguments, and strive hard to convince them about the efficacy of such a system, because while it was the question of the future of the entire population of the country, it also really related to his own future and future of his coming generations. Therefore, if an individual or group keeps quiet, even after being confident that a certain system would be the best system for the country, then certainly he would have proved that not only he is inimical towards the country but also to himself. The love and welfare for the country, sense of duty, and farsightedness demand that after careful consideration and deliberation whoever finds the best way of life should come forward to rebuild the country according to it with full determination. Hence, in connection with this deliberation, many persons with a sense of duty and courage searched every nook and corner of the world. Their search took them to the Western secularism, to the German Nazism, and also to the ancient system of Indian civilization. You can call this search a wandering search, but you cannot accuse it of dishonesty and treason. This was the call of everyone's conscience and "faith," to which he responded with sincerity. It would be clear injustice if we were to accuse

such a person that he was not sincere with regard to the system that he had adopted, and that while recommending such a collective system for the future reconstruction of the country he had not kept in view the best interests of the country.

Muslims were also one of the important components of this country. Therefore, as with others it was their responsibility also to have focused their attention on this most important issue, and for the reconstruction of their motherland, which indeed was reconstruction of their own future, they had become more zealous, and had placed with full confidence before their countrymen the system of life which, according to them, would have been the best and most successful system for the country. They should have put forth their arguments in its favour, cultivate public opinion about it, and engage themselves in the struggle to make it the future successful system of the country. Had they not done it, it would have been a perfidy against the country. This would have also proved that their bosom is void of country's love. It would have been the manifestation of the fact that they wanted to keep their country ignorant of the system of life which they considered a mercy for the entire humanity, and that they had maintained a criminal silence even after seeing the country getting other false systems of life, in which, according to their knowledge and belief, were hidden innumerable devastations for the humanity.

While it was regrettable that a majority of Muslims did not practically remember this duty concerning true patriotic feelings because of the pressure of the circumstances or for any other reason, it was a matter of gratification that there existed a group of people who remembered this duty and in spite of adverse circumstances raised their voice with all their might that the real progress and prosperity of the country was in the establishment of the Islamic system of life, and thus the love of the country and the desire to

reconstruct it became another motivator for the establishment of the Islamic Movement. Hence, during the inception of the Movement itself, this was very clearly clarified and explained.

*"It is quite evident that when a person or a group, after a critical and investigative study of a particular system, satisfies himself that it is the best for the prosperity of humanity and betterment of human relationships and mutual dealings, naturally a desire is created that the collective life with which he is connected with, the society with which his life and death is associated with, the part of the humanity with which he is banded together in the cultural, political and economic relationships, be tried to be moulded first in that system of life. The stronger he feels and believes his chosen system to be true and beneficial and the stronger is the feeling of love for humanity and the country, the stronger will be his eagerness to see that his countrymen and fellow human beings are benefitted from that true system of life in which he sees their welfare, success and prosperity, and with the same vigour he will oppose the rule of those systems which he, with certainty, considers wrong and harmful. This is in accordance with the human nature and there is nothing unpatriotic about it. Rather, it is unpatriotic for a person to keep hidden in his heart or in his home the system which he honestly thinks to be beneficial and allow imposition of those systems on the lives of his countrymen which he honestly thinks to be detrimental.*

*Those who studied the Western system of democracy and found it, in their opinion, to be true, are trying today to mould the Indian system of civilization according to the Western model of democracy. Those who studied socialism and found*



*it to be true are trying to carry out the social reconstruction of India according to the system of Marxist communism. Why is it so? Can any other argument be presented except that the faith and belief demand it? Can anyone say that the steps taken by them are unpatriotic or against humanity? Will it be called honesty on their part if they do not strive and struggle to implement the system which they perceive as the source of prosperity and felicity for their fellow beings and put up with the rule of such system of life which, in their opinion, will lead the countrymen to devastation and humility? ...This is our position too. The thing that is forcing us to raise the voice of Darul Islam (House of Islam) is the same which is forcing others to raise the slogans of "democracy" and "communism." ...All our studies, examination and criticism has fully satisfied us that if the real prosperity and felicity of man is to be found in any system, it is to be found only in Islam; against it every system is defective. ... In no other system, there is opportunity for the development of man's personality. ...After gaining this satisfaction and assurance, what are the demands of honesty and truthfulness on us? Are they not the same which are on our pro-democracy and pro-communism fellow beings? Is it not obligatory on us to strive to organize our country and the collective life of our fellow human beings in accordance with the collective system which we honestly believe to be a blessing for the humanity? Why the thing which is right and proper for the pro-democracy and pro-communist elements, is not right and proper for us?"<sup>4</sup>*

---

<sup>4</sup> Maudoodi, Syed Abul Aala Maudoodi, *Musalman aur Maujooda Siyasi Kashmakash*, Vol. 3, P. 13-15.

(3) The third exigent motivator was the creation of international state of affairs, that is, the ethical crisis which had reached its zenith. Everyone could see that evil had spread in every segment of human life, ethical values were being ruined, and storms of materialism, selfishness, carnality, social injustice and political devilry had burst forth. On the one hand man's materialistic progress was scaling the stars, but on the other his baseness was falling to new low. Although he possessed heaps of wealth, his humanity was being auctioned. He had illumined everything in the world with his scientific developments, but the darkness of ignorance was getting denser and denser in his inner self. In the light of his "experiments" and "scientific investigations," he had formulated, what he considered, better and better laws for his life, but still the society was entangling in more and more complications and involutions day after day. To create peace and pleasantness in the international relationships, many attractive principles were formulated, but the outcome had been nothing but mutual mistrust, fear and hostility between different nations and countries. This entire state of affairs was a clear proof that these were the fruits of the most vicious and poisonous civilization which had dominated humanity since a long time and which had pushed it to the edge of destruction. Then again, it was also a declaration that such a civilization had completed its life and that for the humanity bloodied by it, Allah was about to open a way for its deliverance. Which would be that way and which civilization would take the place of the present civilization were the questions that only the future could answer. But, as far as the responsibility was concerned, no doubt it was the responsibility of the Muslim Community to answer these questions, because this was the Community, which not only on the basis of its Faith, but also historically was in possession of the best and the most successful civilization of the world. This civilization had guided the humanity for

centuries, and when it was replaced, it was not because that it had lost its vigour of life or the capability to guide, but because it had given up the nerve to guide the world. Otherwise, because of its natural truth, universality, system of justice and historical greatness, it would prove to be as vigorous as it was in the past in fulfilling the societal exigencies, necessities and practical demands of the world. If the Muslim Community was conscious of its identity and its responsibilities, it would have been conscious of the complete and enduring qualities of its civilization, the natural result of which would have been that it would have jumped into the field at the reckoning moment of the dismissal and appointment of civilizations, and would have got involved in the struggle not only to bring their lives but also the lives of others under the shade of Islamic civilization. Otherwise, at the time when the world being fed up with the current civilization and eagerly awaiting arrival of a new civilization which could alleviate their sufferings, the Muslim Community maintaining their silence would have been proof of their civilization being useless. The death knell of the current civilization should have been a lively message of new life for it. There was no good reason for its inaction. If it had abandoned the Islamic civilization in the past, it was right time for it to work for its restoration. It was heartening that this call was not ineffective. Rather, a large number of people were found in the Community whose sense of duty responded to this call, and this sense converted itself into the Islamic Movement. The following words of the founder of the Movement indeed are manifestation of this reality which he wrote at the beginning of the Movement:

*“According to me such a time is about to arrive when one era ends and foundation for another era is laid down. The time allotted by the Will of Allah for the Western civilization and those who work on its principles, seems to have ended or is about to*

*end. This entire system is now beginning to get topsy-turvy, and the state of restlessness and anxiety which necessarily sets in before the onset of another system has commenced. Although establishment of the Religion is obligatory on the Faithful in every era, it becomes even more indispensable to establish the Religion of Truth at a time when the world is getting frustrated from the bitter experiences of the current systems and when the ground is being leveled for the establishment of a new system. If we do not take advantage of the opportunities that have been created, we will be sternly questioned."*

## **CHARACTERISTICS OF THE MOVEMENT**

The aforesaid background of the Movement and details regarding the reasons and motivations for its establishment reveal the fact that this Movement is one of a kind, and it cannot be compared with other movements of the time. It is true that it was started when other movements for freedom of the country and safeguarding the community were in full swing, but it will be wrong to assume just because of that it was also a movement similar to other movements and that it was a creation of the circumstances of time and was formed for a limited purpose and for a particular period. No doubt the circumstances of time also played an important part in its establishment and their influence cannot be denied in this regard. But their importance was nothing more than that they worked as warners and refreshers of memories. Otherwise, as a matter of fact, this Movement is not connected with the circumstances of time or advantages of country and community; rather it is connected with the objective of existence of the followers of Islam. Actually, it was started so that the Muslim Community could discharge its perpetual duty. In other words, even if the circumstances were not to be as they were in the middle of the century

when this Movement was started, then also it would have commenced or at least it should have commenced, because it was a fulfillment of a perpetual duty which is not bounded either by time or by place. Wherever and in whatever era Muslims are found, you will also find the wisely struggle and striving for the reconstruction of human life on the sound and pure Islamic foundations after removing all other ideologies and objectives. Otherwise, their existence would become utterly meaningless, they would be accused of being careless towards their mission and abandoning their duty, and eventually not only would they be in peril in both the worlds, but would be accused of keeping others from obtaining the true prosperity in this world and salvation in the Hereafter. Therefore, it should be very clearly understood that this Movement is different from all other national and communal movements not only in regard to its principles and objectives, but also in respect of its origin and its universality:

أَصْلُهَا تَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٥﴾

*"Its root is firmly fixed, and its branches (reach) to the heavens."*<sup>5</sup>

It would be a great imprudence to surmise from the above statement that this Movement was not interested in those objectives of freedom of the country and protection of the Community for which other movements were striving. The Movement which had before its sight a greater and wider goal of safeguarding the country from other defective and harmful systems and establishing there a complete and comprehensive system of justice and fair play based on the Divine Guidance could not have been more desirous than other movements in achieving freedom for the country and protecting the Community and becoming an important means to achieve them. This "freedom" and this "safeguard" were automatically included in its

---

<sup>5</sup> The Quran, 14:24.

objectives. However, this "freedom" was not that freedom which was the objective of others, and this "safeguard" was not that safeguard which was being considered as a safeguard; rather they were basically different. The difference between these two was the same as the difference in between the height of the heavens and the lowness of the earth, and hence the methods of achieving these objectives were not the same as the other movements had adopted. The desired freedom of the other movements was the end of foreign rule over the country and transfer of that rule into the hands of its people. But the desired freedom of the Islamic Movement was that in the first place there should not be any human rule over the people of the country and the sovereignty of that Absolute Ruler be accepted except Whom there is no other real ruler, and obedience to Him is the greatest honour for man and is the real freedom. Its target was not just ending the British rule, but the termination of every human rule. In its sight, if the British government was imperialist, the government of Indians was not at all "freedom." In short, according to it, the very human rule and sovereignty, whosoever wields it, was the real servitude, and the real freedom was that the fetters of every human rule and sovereignty were severed and the servants of Allah become free to lead their lives according to the blissful guidance of their Lord under His Sovereignty.

Similarly, according to others, the desired safeguard was just that the Muslim Community should be free to organize itself and build up its future and that no other power should interfere. But, according to the Islamic Movement, the desired safeguard of the Muslim Community was that though Muslims should have the freedom to organize their life and build up their future, they should not have absolute freedom, and in this respect not only no other power should be an impediment to them but they themselves should not become an impediment. That is,

they should not have in their vision only their views and opinions, their desires, their materialistic interests, the national passions, in short, nothing should be in their view except Islam. Their vision should be focused only on the interests of Islam, and their passions, their longings and their struggle should all be dedicated to make Islam not only their way of life but also of the remaining world, because the real safety of the Muslim Community lies under the aegis of a secure Islam, and the protection that it does not get as a result of a secure Islam is, in reality, its insecurity.

These are the special factors along with which the Islamic Movement commenced its journey. Before learning more about it, it is necessary to understand fully well these fundamental and important factors.

---

## THE GOAL

### FUNDAMENTAL AND CONSTITUTIONAL INTERPRETATION

The objective and goal of the Islamic Movement is establishment of the Religion. That is, establishment of a comprehensive and all-embracing system of life, which in its conception of life, its principles, its objectives and its detailed laws, in short, in everything, is based on the guidance and instructions of Allah, the Lord of the worlds. In the constitution of the Islamic Movement, this goal has been mentioned as follows:

*"The goal of Jamat-e-Islami Hind is establishment of the Religion, the motivation for which is attainment of the good pleasure of Allah and success and salvation in the Hereafter."*

Since the nature of the goal of a movement is that of a heart in a human body and since that is the source of its principles, its methodology, its ideological perceptions and its temperament, it is necessary to understand the goal of the movement very clearly. As far as the Islamic Movement is concerned, this necessity is not only indispensable but is exceptionally indispensable, because its goal is one of a kind, and its interpretation is essentially connected with a few particular terminologies whose correct and complete meaning is usually unknown, even unfamiliar, to today's mind. Therefore, before learning more about this Movement, it is absolutely necessary that its goal is fully explained so that not only it is seen in its true form but the master key to truly understand the Movement comes to hand.



## POINTS REQUIRING CLARIFICATIONS

The important and decisive points of this brief constitutional interpretation of the goal of the Movement, whose explanation and clarification is necessary, and which is to be essentially kept in mind to truly understand the Movement, are as follows:

### 1. Religion means only the Religion of Islam

In this interpretation, it looks like that the word “religion” is common and that it has not been used for any particular religion. But this is not the case. By implication, there certainly exists particularization and specification i.e. it specifically means a particular religion – Islam – and it does not specify any other religion or does not connote any general or unspecified meaning of religion. Hence, in the previous discussion the irrefutable proof and clear basis of this specification can clearly be seen, where it is mentioned in detail that though every Guidance which was revealed in any era and for any country or nation from Allah was the Religion of Truth and had been revealed to be followed, but in spite of this, according to the pronouncement made by Allah Himself, now in the entire world His last and final Religion, Islam, is the only Religion which has His approval, obedience to which is obligatory on everyone and by obeying which alone man can discharge his duty of servitude and worship of Allah for which he has been created. This being the fact, establishment of the Religion must mean only establishment of Islam.

Question may be raised, in that case, why the goal was not clearly interpreted with the words “establishment of Islam” and instead why it was felt appropriate to mention the words “establishment of the Religion.” The answer is that the background of “Islam” and the historical nature of “the Religion” demanded to do so. This “background” and this “nature” have been explained in the previous pages, the gist of which is that Islam is neither a new religion nor is an

opponent of any other Divine Religion; rather it is the final link of that chain of Guidance and the last edition of that Religion of Truth which was being revealed from the very inception. However, it has certainly some important distinctions against other Divine religions. For example, its status is that of the final Guidance of Allah; it is for the entire humanity; it is a comprehensive and all-embracing system of life; it has been revealed for the entire world and for eternity; and man's success in this world and salvation in the Hereafter depends on its obedience. In spite of all these factors, with regard to its origin, its basic teachings, and its objectives, it is not different from other Divine religions. So, it clearly means that establishment of this Religion is actually establishment of all the religions and through this not only the objective of their revelation will be achieved, but they will be achieved in the best form. Evidently, this was such a great truth and unusual fact of the matter that, if ignored, the real status of Islam could not be understood at all. Therefore, it was felt appropriate to use the words of *Iqamat-e-Deen* ("establishment of the Religion") instead of *Iqamat-e-Islam* ("establishment of Islam"), so that this fact is clearly made obvious that the Religion whose establishment is the goal of the Islamic Movement is actually the same religion which was being revealed continuously from the very inception of humanity on different nations, and in different eras and countries, whose basic teachings, principles and objectives have always remained unchanged, and when it reached its final stage and attained its complete form it was named "Islam." It is evident that if it had not been done so and in the constitutional interpretation of the goal of the Movement, instead of *Deen* (the Religion) the word *Islam* had been used this great truth would have been lost sight of though it should not have remained hidden. Hence, it was not considered enough to just use the word *Deen* instead of

Islam, but this important fact has been further explained thus:

*“The word “Deen” in the term “Iqaamat-e-Deen” means that true Deen which Allah, the Lord of the worlds, had been sending through all His Prophets in different ages and different lands and which He revealed in its final and perfect form for the guidance of all men, through His Last Prophet, Hazrat Muhammad (Allah’s blessings and peace be on him), and which is now in the world the only authentic, pristine Deen and the only one which is acceptable to Allah, the name of which is Islam.”<sup>6</sup>*

## **2. Purely Principled Nature of the Movement**

The goal of the Movement in its nature is a purely principled and perceptive goal. It does not consider any materialistic gains and exigencies as its objective, nor does it focus on any particular nation or race, nor any language or colour, nor is it interested in any particular group or segment of the society, nor any particular country or region of the earth. This Movement is comprised of a few fundamental facts, beliefs, perceptions and a particular system of life and its vision is purely humanistic, ethical and spiritual. It is concerned with man as a human being, and it is indeed for every human being – Muslims and non-Muslims, the rich and the poor, the white and the black, the capitalists and the labourers, the prosperous and the destitute. It addresses each and every one of them. It considers every man, whoever he might be, its “own” who truly accepts the sovereignty of Almighty Allah, surrenders to His Guidance and “Religion” and makes attainment of Allah’s good pleasure and achievement of success in the Hereafter his real goal and objective. And any who does not do so is a “stranger” to it whoever he might be or to

---

<sup>6</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 5-6, (New Delhi, 2011).

whichever nation or country he might belong to. It has only one "rival" and that is the attitude of rebellion against Allah, not any individual or group. Its "beloved" is also one, and it is the attitude of servitude to Allah, not an individual or a nation. All its interests are focused on this point alone, and apart from this, giving importance to any other thing is out of question for it.

### 3. Limits of the Meaning of "Deen" (the Religion)

Man maintains some perceptions in his mind and some actions in the exterior which actually are the manifestations of those perceptions. These two things usually denote human life. Islam discusses these two things and gives instructions about them. These instructions are comprehensive and all-embracing and there is no facet of man's inner or outer life which these instructions do not encompass. Where Islam bestows man with necessary facts concerning the universe, teaches accurate and true beliefs about the Creator of the universe and His attributes, specifies man's exact relationship with his Creator, teaches him the methods of His obedience and worship and attainment of His good pleasure, and adorns him with good ethics and cleans his self, it also gives instructions and laws concerning his family, economic, political, social, and every aspect of his individual and collective life. This way, Islam encompasses every aspect of human life, from the prayer hall to every minute aspect of the societal and collective life. Hence, its every instruction and law concerning any part of human life is "the Religion" and its obedience is essential and the requirement of religiosity. Explaining "the Religion" in the Constitution of the Islamic Movement, its comprehensiveness is stated thus:

*"This Deen encompasses the exterior and the interior of man as well as all individual and collective aspects of his life. There is not even a single aspect of human life ranging from beliefs,*

*rituals and moral to economic, social and political aspects which may be beyond its pale.”<sup>7</sup>*

#### **4. The Meaning of “*Iqamat*” (Establishment)**

The meaning of “*Iqamat*” (Establishment) is to straighten out any solid thing or raise it in an upright position, and when it is used for things which are not solid, then it means to conform it to the highest standard in every aspect, as logically it should have been, because when a solid thing is erected in an upright position its entire being comes into open with all its merits and demerits. Hence, the meaning of erecting a thing which is not solid cannot be anything else than it should be press into service with all its original qualities and cause and effect. In view of this explanation, the meaning of establishment of the Religion can only be that all the ordinances and demands of the Religion are promulgated in the human life in such a way that everyone can see clearly its complete image from head to toe. Since these ordinances of the Religion, as explained above, are comprehensive in nature and embrace the entire human life, the meaning and objective of establishment of the Religion is to bring our entire life under its laws and ordinances, which are promulgated and subsisted in their true form and spirit everywhere and no segment or issue of life should be allowed to be deprived of its blessings. Only those beliefs should be entrenched in the minds that this Religion declares to be true; servitude of Allah should be carried out as per the methods it has taught; the character and conduct of the people should be moulded in the mould that it has provided; only that code of ethics that it has promulgated should have the sway in the society; the laws and regulations that it has formulated concerning man’s individual life, his society, his civilization, his economy, his politics, his international relationships, and every aspect

---

<sup>7</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 6, (New Delhi, 2011).

of his life should be followed. In short, man should have imbued with its hue, and he should be seen dedicating himself in obeying it and fulfilling its objectives in all and every circumstance. This has been stated briefly but comprehensively in the Constitution of the Movement thus:

*"Iqaamat of this Deen means that it, in its entirety and without exercising any discrimination or division, should be sincerely followed and followed single-mindedly. It should be so enforced and given effect to in all aspects of human life, individual as well as corporate, that the development of the individual, the reconstruction of the society and the formation of State should all conform to this very Deen."*<sup>8</sup>

## 5. Real Intent of the Goal

Every movement sets a goal for itself and it will also have a real intent behind that goal. The "real intent" means that actual purpose for which that goal has been set. Goal is like a body and the real intent is its soul. For example, the goal of Communism was establishment of a proletariat system of life. But, just establishing this system is not the real intent; rather, as is claimed by it, it wants to deliver economic justice to all the labourers, workers and peasants, provide them with all the necessities of life and see that they are not oppressed. The reason for the Communism to set proletariat revolution as its goal is that it thinks that this is the revolution through which it can reach its goal and is the only way to achieve its objective. The other movements, including the Islamic Movement, also function in this fashion. Hence, if the goal of the Islamic Movement is "establishment of the Religion," its real intent is man's success and salvation in the Hereafter, and, quite naturally, importance is given to that thing without which the goal of

---

<sup>8</sup> *Ibid*, p. 6.

establishment of the Religion becomes meaningless, as with the exit of soul the body becomes useless. It means that any person who chooses this goal chooses it, or he should choose it, for the only reason that he wants to attain the good pleasure of Allah, become eligible to receive Allah's mercies and blessings, and be successful in the Hereafter. Except this one objective and one desire, he shall not have any other objective or desire. It is obvious that this was a most important and extraordinary matter and was desired to be kept always in view. Therefore, because of its extraordinary nature and importance, where the other important points of the goal were explained through sub-clauses, this special and fundamental point was made part of the principled interpretation of the goal itself.

Why the "attainment of Allah's good pleasures and salvation in the Hereafter" is dependent on the struggle to establish the Religion has been made clear in the previous discussions, where it has been indicated that if the real purpose of existence of man is the "servitude" or worship of Allah, "establishment of the Religion" is the true and practical form of the desired performance of that servitude.

## **6. Best Guarantor of Prosperity in the World**

In spite of this goal and its real intent being concerned with the success and salvation in the Hereafter, it is not unconcerned with the prosperity in this world. In fact, no other system of life can provide or has ever been able to provide the peace and tranquility, the happiness and prosperity that the human society has enjoyed and would enjoy under the system of life provided by this goal. Hence, this goal is the guarantor of success and prosperity both in this world and in the Hereafter, the only difference being that success in the Hereafter is its real objective and prosperity in the world is its collateral boon. That the "establishment of the Religion" is the best guarantor of prosperity in the world is not only vouched by history, but

also it can be found in the fundamental teachings and perceptions of Islam. One of the perceptions is that man has been created as the vicegerent of the Creator of the universe in the world, and another perception is about the human life, about which it says that let alone any conflict there is no inconsistency in its worldly life and the life in the Hereafter, rather there is a continuity from here to there; it is just one life whose initial period is called worldly life and the final period is named the life in the Hereafter. Because of this fact, naturally the teachings of Islam are neither limited nor are they unconnected with the world and pertain only to the Hereafter; rather they discuss and provide guidance in respect of all the worldly issues and affairs with equal attention and comprehensiveness as they do with regard to the issues of the Hereafter. These teachings are so balanced, so just, and so realistic that after their promulgation the human life is completely safeguarded from the afflictions of complexities of human life. In the presence of these factors, the fact that Islam is the best guarantor of prosperity in the world cannot be denied. The Constitution has briefly but comprehensively explained this important and distinct quality thus:

*"Just as this Deen ensures Divine pleasure and success in the Hereafter, it is also the best system of life for the proper solution of all worldly problems, and righteous and progressive reconstruction of individual and social life is possible only through its establishment."*<sup>9</sup>

## 7. The Required Standard

The required standard of this goal, in brief, is that the entire human society should be imbued in the hue of the Will of Allah and His ordinances; both the individuals and

---

<sup>9</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 6, (New Delhi, 2011).



the community should adopt truth, righteousness and piety as their standard and criterion; the environment should be so imbued with righteousness and piety that it should be easy to become pious and difficult to become impious; the individuals for the community, and the community for the individuals should be the source of strength, protection and progress; instead of enmity and clash and conflict between the poor and the rich, the capitalists and the labourers, there should be feelings of cooperation, affection and benevolence; laws based on the Quran and the Sunnah (Prophetic Traditions) should be promulgated and no opinions and desires of individuals or groups of individuals should interfere in the formulation of the laws; the servants of Allah should actually live as His servants and consider themselves as His subjects and bow their heads before His authority with whole-hearted devotion; they should not become presumptuous of having any sovereign authority for themselves; judgements and decisions should be based purely on truth and justice, and not on the basis of strength and influence; and the real duty of the government should be advancement of virtues, curtailment of evil, deliverance of impartial justice and complete eradication of oppression. In short, that system of life which "the Religion of Islam" represents should be got manifested with all its glory and real spirit before the world as it had manifested in its earliest era for a number of years. Hence, the Constitution, fixing the desired standard, says:

*"The ideal and the best practical example of the Iqamat of this Deen is that which was set up by Hazrat Muhammad (Allah's blessings and peace be on him) and Rightly-guided Caliphs (may the Exalted Allah be pleased with them all)."*<sup>10</sup>

---

<sup>10</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 6, (New Delhi, 2011).

## THE AUDIENCE

### COMPREHENSIVENESS OF THE MOVEMENT

One of the first questions that arise about any movement is for whom it has been raised and whom it addresses. For example, the movement for the establishment of capitalism is meant for those who want to capture the important economic resources, and the movement of Communism is for the workers and peasants and it addresses them. Similarly, a nationalist movement desires to work for the welfare of a particular nation and a Papal movement aspires to assemble religious leaders on a particular point. Therefore, it is also necessary to know about the audiences of the Islamic Movement; who they are. To know the answer to this question, it is enough to go through the details of its goal which have been mentioned earlier in the foregoing pages. This goal is the goal of establishment of that last, final, universal and eternal Religion of Allah (i.e. Islam) whose obedience is now incumbent upon every human being to attain success, prosperity and salvation. This natural position of Islam necessitates that the movement for its establishment should also be universal and eternal, the entire human race and its every member should be its audience, and differences of nationality, race, motherland, colour and language should not carry any weight with it. Hence, the Holy Quran too, which is the real source of this Movement, through its clear pronouncements, and Prophet Muhammad (peace be upon him) on whom the Holy Quran was revealed and who was the first standard-bearer of this Movement, through his

words and actions, has very clearly manifested this fact.<sup>11</sup> Therefore, it was indispensable that the audience of the Islamic Movement should have also been common and comprehensive, and it should address every human being without any discrimination, proffer its message to everyone, and not debar anyone from its call of mercy. Hence, from the very inception, the Islamic Movement has maintained and retained this position. It is very clearly stated in its Constitution:

*“Every citizen of the Indian Union,<sup>12</sup> male or female, irrespective of the community or race to which he/she belongs, is eligible to the membership of Jamat-e-Islami Hind, provided that he/she ...”<sup>13</sup>*

[After the words “provided that he/she” those fundamental principles and practical conditions have been described which are to be accepted in order to formally join the Movement.]

Hence, whenever its programme was formulated, the following explanation and pronouncement was always made a part of it:

*“The audience of our Movement shall be both Muslims and non-Muslims... It is our lawful responsibility that the work of inviting people towards Islam is carried out in every segment of the society without any discrimination.” [The Policy & Programme of Jamat-e-Islami Hind]*

---

<sup>11</sup> For details, read *Islam Ek Nazar Mein (Islam at a Glance)*, by the author of this book.

<sup>12</sup> The stipulation of being a “citizen of Indian Union” is just an organizational requirement and has been done for political reasons. Otherwise, as far as the actual call of the Movement is concerned, it is beyond any restrictions or boundaries.

<sup>13</sup> The Constitution of the Jamat-e-Islami Hind, (English Version), p. 8, (New Delhi, 2011).

## A NATURAL DIVISION

Although Islamic Movement addresses every person of the society, it is obvious that all people do not view the Religion which it wants to establish with the same viewpoint; they are divided into two groups with two different viewpoints. One group comprises of those people who generally believe in this Religion and are known as "Muslims," and the other group comprises of those people who do not believe in it and are called "non-Muslims." Everyone knows that the psychology, feelings and emotions of these two groups of people with regard to Islam are not and cannot be identical; they are far apart in this regard. Hence, the members of the first group, however they might be lacking in the obedience of its ordinances and their lives might be governed by a system or ism other than the Islamic system, they are devoted to it and have a mental, spiritual and emotional relationship with it, consider it to be the truth and source of success and salvation, and desire its domination. The people belonging to the other group are quite different. They do not believe in Islam and as such are not connected with it mentally or emotionally. Its fundamental perceptions, its principles and its values and everything connected with it are foreign to them, and their attitude towards it is either of rejection and hostility or of carelessness and indifference. Because of these differences, the mental and emotional reactions of these two groups also tend to be quite different.

Under these circumstances, the Movement cannot address the second group as it addresses the first group, in which case its statements would be absurd and nonsensical. This is the reason that the Islamic Movement, though considers both the groups as its audience, adopts different methods and strategies while addressing them keeping in view their peculiar psychology and mental aptitude and condition.

## MUSLIMS AND THEIR IMPORTANCE FOR THE MOVEMENT

For various reasons, the primary audience of the Islamic Movement is the first group which is comprised of Muslims.

1. The first and the most important reason is that the position of Muslims is that of "silent assenting members" of the Islamic Movement, because any person who declares himself a Muslim also declares that he is a standard-bearer of Islamic mission; that he is a member of that Islamic Brotherhood which has been raised to be witness of the Truth in the world; that he is part of that "Best Community" whose very purpose of existence is "enjoining what is right" and "forbidding what is wrong;" and that he is the follower of that "Religion" which has been revealed and "promulgated" only to be established and remain established. Therefore, today if the Islamic mission has remained just on paper, the witness of the Truth has been consigned to oblivion, enjoining what is right has been completely forgotten, wrong and evil is ruling the roost everywhere, and the promulgated Religion of Allah has not only been out of the lives of common people but also to a large extent from the lives of Muslims themselves, any Muslim worth his salt cannot remain aloof from the serious and pressing responsibilities of changing the situation; in other words, in this situation the struggle to discharge these responsibilities would be the distinguishing symbol from which he can be identified as a Muslim. Whether one agrees with it or not, whatever may be his attitude in this regard, being a Muslim, his first and last duty of life is working and striving to bear witness of Allah's Religion and its establishment in the world. Hence, the position of a Muslim in this respect will be similar to that of a member of the Islamic Movement, and it will not be wrong to consider every Muslim to be a "silent assenting member" of this Movement. The reason for a Muslim not practically

associating with the Movement can be either (1) he does not agree with its particular organizational structure or its ideologies though he agrees with its objectives and goal, or (2) he must be ignorant of his religious and functionary position and duties as a Muslim, or (3) God forbid, he may not be a sincere Muslim.

When the aforesaid is the real position and status of "Muslims," then it was inevitable for the Movement to naturally consider them their own and was necessary to invite them towards this work before inviting others, because inviting them is inviting members of our own "party" so that joining together all could once again work for the "party," and obviously this work is to be taken up first.

2. The second reason is that however bad a Muslim might be as far as righteous deeds is concerned, as long as he remains a Muslim, he is part of the Muslim Community, and along with the other members of the Community, he too is entitled for all those religious and communal rights that any other Muslim is entitled to. Among these rights, his greatest right is that admonitory and benevolent attitude is shown to him, he is enjoined the good and forbidden the wrong. No doubt, the best admonition and benevolence for a Muslim would be making him a true and good Muslim and activating him for his objective of life, which is enjoining the good and forbidding the wrong. Hence, it is essential for the workers of the Islamic Movement that they fulfill this right of other Muslims. Of course, it is the accepted right of all human beings that they are also conveyed the Message of Islam, and their lives are cleansed of the filth of false beliefs and evil deeds, but it is also a fact that as per the teachings of the Quran the right of admonition and reformation of the members of the Muslim Community get precedence over the right of admonition and reformation of others.

3. The third reason is that the other people coming closer to the Movement depend to a large extent on the surrounding Muslims being real and true Muslims and their lives being total manifestation of Islam, because, right or wrong, they are considered as representatives of Islam and the other people, instead of knowing Islam from the pages of the Quran and the Traditions, generally comprehend it from the character and conduct of Muslims. Although, this method is against the principles of research and direct comprehension, it is the reality and cannot be escaped from its consequences. Hence, as long as the collective and practical life of Muslims remains inconsistent with Islam, it will act as a veil for the world, and it is very difficult to expect that the world could see its real face and after seeing it could get bewitched by its natural beauty. This is a great psychological factor, and it openly demands that before calling the other servants of Allah towards Islam, those Muslims, who have forgotten their duties as Muslims, are made aware of the real Islam. Otherwise, the present attitude of the Muslim masses would thwart the path of the Movement mercilessly.

These are the reasons because of which Muslims are the primary audience of the Movement.

## **NON-MUSLIMS AND THEIR IMPORTANCE FOR THE MOVEMENT**

Muslims being the primary audience of the Movement does not mean that addressing other servants of Allah can be delayed even for a day, because whereas for some reasons the Muslims have precedence, the non-Muslims too have special importance because of which they too cannot be ignored even for a moment.

1. The fundamental nature and objective of the Movement is to address the non-Muslims only, and not the Muslims, because, this Movement is basically that Quranic Movement of which the Muslim Community has been the

standard-bearer and which has been declared as its single most important duty. The mission and the objective of the Muslim Community has been described in the Quran as that they would be witness of the Religion of Truth over the entire mankind وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

وَكُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ

(*"Thus have We made of you an Ummah (Community) justly balanced, that you might be witness over the nations, and the Messenger a witness over yourselves."* The Quran, 2:143), and that the Muslim Community has been raised for the guidance of the people

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا مَا أَنزَلَ وَإِقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْتَضُوا الْحَاكِمَ رِجَالًا مِّنْ بَيْنِكُمْ أَتَدْرِكُونَ؟ (You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." The Quran, 3:110). The words "over the nations" and "evolved for mankind" of the Quran are the clear declaration that the Muslim Community has been commissioned for a special mission from the Lord of the Worlds and it has been evolved with particular care for a special task. This special mission is the mission of bearing witness of the Truth before the entire world, and this particular task is the task of acquainting them with Allah and making them followers of the Truth. When this is the mission and the objective of the Muslim Community, then the objective of the Movement rising from it to establish the Religion cannot be any different and it is pertinent that it too directs its attention on other (non-Muslim) nations and peoples. However, since at present the Muslim Community is going through extraordinary circumstances so much so that majority of it has forgotten its mission and task, and though they claim to believe in Allah and follow the Quran, they do not practically follow and obey them in their entirety in their individual and collective lives, it has become essential for the Movement to address the Muslim



Community in the first instance and bestow its fullest attention on it, because this is the salt of the earth by which the entire world is to be salted, and when it has lost its saltiness, it is impossible to fulfill the task of salting the others unless and until its lost saltiness is not restored. In other words, the basic task of this Movement itself demands that attention is paid first to the work of reformation of Muslims with regard to their Faith and its practical aspects. It means that had the Muslims not forgotten their duties and had there not been any deterioration in their Faith and Deeds, then this Movement would have concentrated on its real duty and all its activities and efforts would have been focused on the non-Muslim world. Now if it is not concentrating on this task, it is because it was faced with a severe calamity which necessitated it to fully concentrate its attention towards Muslims. Otherwise, as far as its real nature is concerned, it demanded that it focused its attention fully towards non-Muslims and they alone would have been its focus of its activities.

2. The second thing is that it is in the interest of the Movement itself. It is quite obvious that, as was the case in every country and in every age, an Islamic movement can achieve success in this country too when large number of its inhabitants have sincerely become its supporters and associates. But the situation here is such that 90% of its population comprises of non-Muslims. Apart from their numerical superiority, their economic and political status is also very high and the political power is in their hands. In such a situation, it is foolish to think that the future of the Movement could be bright if they are ignored and that without making a sufficient number of them the supporters of the Movement it can reach its goal. Therefore, it is a practical indispensable necessity of the Movement that it addresses the non-Muslim population of the country with full attention and tries to bring them into its cadre.

3. The third thing is the consideration of strong bondage of brotherhood that exists between the members of human race because of they being the progeny of a single father and mother, and this bondage survives in spite of innumerable differences of language, colour, race, motherland, ideology and beliefs. This bond is the natural source of love and wellbeing which one human being feels for another; unless the humanness of man has not died, he would not be bereft of these feelings of brotherhood. These natural feelings encourages him to love his fellow human beings, wish them well, help them in their difficulties, and when in danger try to protect and save them. At least, Islam has always wants to see these traits in its followers and has instructed them to cultivate them. Hence, development of these lofty traits and feelings and practically fulfilling their demands is essential for the standard-bearers of the Islamic Movement. The most important demand of the practical demands of love and benevolence according to Islam, and therefore according to the Islamic Movement too, is to save every human being from failing in the Hereafter; this is the greatest and real well-wishing in their favour. Now that when the real objective of the Islamic Movement is to make the servants of Allah adopt His true servitude and thus become eligible for His Mercy and good pleasure in this world and in the Hereafter and save them from the failings and disappointments of the Hereafter, how was it possible for it to overlook those who, because of their ignorance of the true servitude of Allah, were marching towards eternal ignominy, and having seen them facing certain ruin and destruction would not have felt perturbed and have not taken suitable steps to save them. No doubt that if it had done so, it would have falsified itself; rather it would have denied its own existence. The natural feelings and emotions of human sympathy, love and affection, and well-wishing are so lofty, strong and deep-rooted that even if Allah had not obligated the Muslims with the mission of inviting

people towards the Truth, these emotions would not have allowed them to keep quiet, rather would have induced them to try to bring those to the doorsteps of Allah who had made themselves ineligible for His mercies and thus make them eligible for His Mercy and Forgiveness.

These are the reasons which necessitate the Islamic Movement to address the non-Muslims too and invite them towards the Truth, and not to be careless and show any laxity in this regard.

---

## METHOD OF PROPAGATION

### FUNDAMENTAL CHARACTERISTICS OF PROPAGATION

Islam is a rational and provable religion, and the Quran bases its propagation purely on intellect and admonishing. Therefore, the Islamic Movement, with regard to its propagation work, cannot permit itself to take recourse to compulsion and force, nor can it give any place to superficial emotions, nor can it be appropriate with its lofty position to deceive people, nor can it make use of such slogans and propaganda which bewitches and blinds the minds, because these methods are neither compatible with its nature nor can be beneficial to it in any manner whatsoever. Hence, it keeps away from these methods as a righteous person keeps away from frivolous and nonsensical talks and ignoble activities. The Islamic Movement directly addresses man's intellect, awakens its nature and calls on his loftier emotions. Therefore, to convey its message and views it is always in search of a peaceful environment, mental seriousness, willingness to think and alert hearts and minds, and after finding these things when it talks it talks with effective and sound arguments and only after convincing the heart and mind of the person it is addressing wants him to accept its views, because the objective of the Movement is such that only those can be of use to it whose faith is deeply rooted in their hearts, and obviously through strong and satisfactory arguments alone views penetrate the deep recesses of heart and not by compulsion or deceitful slogans.

## DIRECT METHOD OF PROPAGATION

The propagators of Religion of Truth (Islam) have been the Prophets of Allah and every one of them called the people towards the Religion directly. None of them adopted any trickery and ambiguous methods, nor were they diplomatic and were never unduly concerned about the ensuing consequences. From day one, they presented their views in a clear and unambiguous manner, and started their propagation from the fundamentals of the religion – Oneness of Allah, belief in the Hereafter, and belief in their own Prophethood – and called on the people to believe in these fundamentals and adopt complete servitude of Allah. Therefore, the Islamic Movement too is bound by this method and principle. It too is conveying the Message of servitude of Allah to His servants without any trickery or ambiguity and calling on them to make attainment of Allah's good pleasure and success in the Hereafter their objectives of life. This method of propagation is essential not just because it was the method of the Prophets but because this is the only natural method of achieving the objectives of the Movement.

## METHODS OF PROPAGATION

The fundamental methods that the Islamic Movement has adopted are based on the Quran, particularly the following Verse:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

*"Invite (all) to the Way of your Lord with wisdom and beautiful exhortation; and argue with them in ways that are best and most gracious.*

*(The Quran, 16:125)*

In the aforesaid Verse, which contains the most comprehensive and very clear instructions concerning the methods of propagation, three fundamental methods of inviting people towards the path of servitude of Allah have been mentioned.

1. Method of wisdom.
2. Method of beautiful exhortation.
3. Method of the best and the most gracious argument.

**“Wisdom”** means a very matured and astute point of view; in other words the point of view should be supported by sound arguments, should be effective and satisfactory.

**“Beautiful Exhortation”** means that exhortation which is full of sincerity, godliness, affection and benevolence and whose style is effective and penetrates directly the hearts and minds of people.

**“The best and the most gracious argument”** means the best manner of discussion and debate, i.e. that manner of discussion and debate which is best and most suitable for the objective of propagation, which consists of firm tone, lofty thoughts, sound arguments, attractive style of discussion, and element of effectiveness, and should not contain any traces of obstinacy, bitterness, sarcasm and vexation.

The aforesaid three fundamental methods have been constituted keeping in view three different types of people. The first method pertains to propagation work amongst the non-Muslims; the second concerns with Muslims themselves, and the third method concerns with particularly those non-Muslims who would like to debate. Thus, this Verse encompasses the entire issue of the method of propagation and specifies what type of propagation method is to be generally adopted with what kind of audience.

In the light of the aforesaid Divine guidance, the methods that the Islamic Movement adopts with regard to its propagation work, whose excellence and necessity even the intellect agrees with, are explained below:

1. The method of propagation with regard to non-Muslims is basically the method of reasoning and proving. It invites them towards the True Religion with strong, effective and pleasing arguments, because these people are unacquainted with the teachings of Islam and believe in

false ideologies and beliefs. They cannot accept the truthfulness of Islam unless and until the falsity of their beliefs and truthfulness of Islamic principles and beliefs are not fully illuminated to them, and this can be achieved only with the help of sound arguments and reasoning.

These arguments which the Islamic Movement presents are both positive and negative. That is, on the one hand it proves with evidences and arguments the fundamental teachings of Islam – Oneness of God, life in the Hereafter, and Prophethood – and on the other hand, it explains and proves again with sound arguments and evidences their ancestral beliefs and ideologies to be illogical, false and against the Truth. Further, after convincing them of the benefits of following the Truth and the evil consequences of following the falsehood invites them to accept Islam. This is its fundamental method of propagation. Of course, other related matters are also dealt with according to the intellect and mental faculties of the audience, but these would be of secondary and temporary nature.

2. To convey and communicate its message to Muslims and to invite them towards the path of Allah, the Islamic Movement basically adopts the method of “beautiful exhortation” and not the method of reasoning and proving. This is because the stance of the Muslims in this regard is quite different from the stance of the non-Muslims and they cannot be addressed as the others are addressed which would be against the reality and expediencies of propagation. Muslim is neither a rejecter of Islam nor is he emotionally and intellectually detached from it that he is invited to “declare faith” in Islam and for that purpose arguments and proofs are adduced before him with regard to Unity of God and Prophethood, or prove before him the truthfulness of Islamic way of life.<sup>14</sup> No doubt, keeping in

---

<sup>14</sup> It does not mean that the arguments and proofs concerning the Unity of God and the Prophethood are nonessential and not beneficial as far as Muslims are

view his stance this would not only be nonessential but also would be out of place. The necessity of inviting him towards the path of Allah arises only because, even after believing and accepting this path to be true and just, he time and again goes far away from this path due to his weakness of Faith or ignorance. Similarly, inviting him towards the path of Allah also does not connote the same meaning as inviting the non-Muslims. Rather, it is to awaken his slumbering sense of religiosity, strengthen his weak Faith, eradicate his negligence, remind him of Allah and the Day of Judgement, and exhort him to do righteous deeds and warn him of the dangerous consequences of his misdeeds; all these tasks should be carried out with love, affection, sincerity and godliness so that it could easily penetrate his heart and mind. This is the method of propagation which is called "beautiful exhortation," which the Islamic Movement has adopted as the fundamental method in respect of Muslims. Hence, what it tells them can be briefly stated as: "When you claim to be Muslims, then live like true Muslims; submit yourselves in complete servitude of Allah; adopt unconditional obedience of His Prophet; bring your deeds in conformity with your Faith; clean your attitudes from hypocrisy and contradictions; live amongst the nations of the world as true propagators and witnesses of Islam, as standard-bearers of righteousness, as the followers of justice and fair play and as those who establish them, because this is your real status, real duty and real objective of life, and on these characteristics alone

---

concerned. No, their importance and efficacy is an agreed fact because they bring about firmness in the Faith of those whose Faith is still immature. Hence, we see in the Quran that while it adopts the method of beautiful exhortation to make the Muslims true Muslims, it also places before them arguments and proofs of Oneness of God, the Hereafter, Prophethood of Muhammad, and it being the Word of Allah. This is because the deficiencies in the character and conduct are the result of weakness of Faith, and the importance of arguments and proofs cannot be denied in curing the weakness of Faith. (For a detailed discussion, read Chapter 2 and 3 of the book *Asaase Deen ki Ta'meer*.)



depend your success and prosperity in this world and salvation in the Hereafter.”<sup>15</sup>

It is pertinent to point out in this regard that the attention of the Islamic Movement is focused only on the basic and fundamental issues of Islam and the Islamic Law, and it does not discuss the details of Islamic Law and its appurtenances; particularly it does not deal with dissenting issues. The efficacy, wisdom and expediency of this method need no more explanation, because it is quite obvious that complying with the entire teachings and edicts of Islam depends wholly on having deep-rooted faith in the fundamental beliefs and its fundamental teachings. Hence, the intellect, religious sagacity and wisdom of propagation, everything, demand that attention is fully bestowed on the strengthening of the fundamentals alone.

3. The third method is the “method of the best and the most gracious argument.” This method is adopted when a person who is being addressed gets down to debate and argument, and begins to reject the evidences and proofs of Truth with counter arguments. It is a fact that this happens not occasionally but frequently, because it is difficult for a common man to suddenly declare the ancestral beliefs deeply imbedded in his mind to be false and accept a “foreign” religion to be the Truth. Therefore, however effective and better is the method of propagation of the Truth, there is every chance of getting into a debate and discussion. In such a situation, neither is it reasonable and correct for the propagators of Truth to reply in kind to unreasonable and obstinate debates and discussions, nor stop from explaining further their stance by thinking that they had discharged their duty of conveying the Truth and it is for the audience to accept or reject the message. The first thing would be wrong and unreasonable because it is against the nature of the propagation of Truth and does not

---

<sup>15</sup> For details read *Da'wat-e-Islami aur us ke Mutalibat (Islamic Propagation and its Demands)*.

appeal to the hearts and minds of the people and will take them away from the Truth. The second thing would also be wrong and unreasonable because it is running away from one's duty or manifestation of extreme ignorance of the responsibilities of propagation. The only correct way is to listen to the arguments of the audience with due attention and patience, try to estimate his mental entanglements and then adopt suitable and effective remedies to untangle those entanglements. That is, on the one hand, in the counter debate if any elements of bitterness, egotism and vexation are found they should be ignored with magnanimity, and on the other hand, the arguments and evidences adduced by him, which would be weak and without substance, should be proved with sound and effective arguments to be unreasonable and false. Further, the style of discussion and debate on our part should be not only sincere and attractive, but the intention should also be full of sincerity, godliness and feelings of well-wishing and benevolence. In short, every effort should be made to explain our stance to the audience in more clear terms and create a lasting impression upon their hearts and minds, and desist from all such things which create impediments and instead of bringing the audience nearer to the Truth drives them away from it. This is the method of debate and discussion and understanding each other which is called the "method of the best and the most gracious argument," which the Quran instructs us to adopt, and which the Islamic Movement too has adopted as an agreed and fundamental method of propagation.

This "method of the best and the most gracious argument" is continued till such time when the Truth is not manifested on the person who is being addressed, or till he gets down to the lowest standards of debate and discussions, and when it becomes quite obvious that he, after getting defeated in the field of fair arguments and proofs, has resorted to obstinacy, trickery, chauvinism, and

arrogance. In the first instance the objective of the propagator is attained and in the second nothing is gained from trying further to make him understand and hence the wisdom and dignity of propagation demand that he is not addressed further – وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا

وَلَكُمْ أَعْمَالُكُمْ 'سَلَامٌ عَلَيْكُمْ' لَا تَبْتَغِ الْجَاهِلِينَ ﴿٥٥﴾ *"And when they hear vain talk, they turn away therefrom and say: 'To us our deeds, and to you yours; peace be to you, we seek not the ignorant.'"*<sup>16</sup>

### COMPLEMENTARY METHOD

The aforesaid are, in fact, the real methods of propagation, that is, to present the fundamental teachings of Islam before a person according to his mental faculties through wisdom or beautiful exhortation and also present before him the demands that these teachings make on him in a very clear and direct manner so that they get penetrated in his heart and mind and he understands their objectives and begins to consider attainment of salvation in the Hereafter as the real issue of life. However, showing indulgence to human mindset is also important, and the human intellect and reason demands that the Islamic Movement too agree with its importance in its reasonable limits, particularly in the circumstances when "the mindset of the audience" has today become a bigger issue, and this era is turning out to be an era of "isms" and "systems" instead of "religions" and "beliefs." Hence, today the fact of the matter is that majority of the educated and intellectual segment of the society before examining any movement looks at its "systemic" capability, and before forming an opinion about a system of life, the first question it asks is what solutions it has to solve the modern issues of civilization, politics and economy, and how well it can

<sup>16</sup> The Quran, 28:55.

successfully untangle the complicated issues of life. It has gone to such an extreme that if they are told about Allah, the Prophethood and the Hereafter, they are not ready to listen unless they do not get convinced that this religion or movement has solutions for the problems of the world too. There is no doubt that these people are afflicted with contorted thoughts and a diseased mindset. But because of this contortion and disease, these people cannot be denied attention. An Islamic Movement has the primary responsibility of curing the sick mindsets, straightening the distortion of thoughts, and putting them back on the path of peace and salvation taking them away from different wrong paths. Therefore, this Movement cannot ignore those who are afflicted with the diseases of distortion of thought and affliction of wrong mindsets. When it cannot ignore them, it is natural for it to start its propagation work addressing those issues which are on their minds and which according to them are the most important issues, and then through that path bring them to listen to the real issue of life. This is not only the demand of logic and intellect, but this is how even the Prophets of Allah have acted upon. From their propagation methods and activities as are mentioned in the Quran, it is understood that they started their propagation with the message and demand of worshipping Allah alone and had stressed upon the fundamental teachings of Unity of God, the Hereafter, etc., but they, to convince the people about the efficacy, necessity and intellectuality of their message, used to proffer the alluring argument that if they accepted and believed in the Truth being conveyed by them, not only they would be successful in the Hereafter but in this world too; they would achieve lofty and powerful position; gifts would rain from the sky and the earth would throw up its treasures.<sup>17</sup> It is obvious that this was said keeping in view the mindset of the audience. This

---

<sup>17</sup> For example see the Quran, 5:66 and 71:11-12.

mindset was clearly a worldly mindset which to accept anything to be true or untrue wanted to be sure that it does not hurt its worldly advantages.

Today, this mindset has progressed to such an extent that there has remained no place in it for religious thoughts and thinking, and the world and worldly businesses have become its "delight and ecstasy," while earlier it was not so because even when the people were afflicted with infidelity and polytheism, they accepted the importance of religion in one manner or the other. Therefore, keeping in view this materialistic mindset some little changes should also be made in the practical method. Earlier, if the method was that the people were invited towards the religion first and after presenting before them proofs and arguments about the fundamentals of the religion, prosperity of the world was talked about, now propagation should start with the argument that this Religion has the best solutions for the varied problems of the worldly life and then gradually the importance of the spiritual aspects of the Religion be brought to fore and penetrate their minds; this method will also be certainly considered as the method of the Prophets.

However, in spite of its importance, the Movement is always cautious that the complementary method should always remain just a subsidiary method and never ends up becoming the principal method. The people should not, because of this complementary method, begin to think that the only purpose of this Movement is the attainment of materialistic comforts and finding solutions to the worldly problems and start approaching it for this purpose alone. The Movement always keeps in its view the fact that only that movement can succeed to penetrate the human mindset whose fundamental principles and objectives have been made very clear and obvious and nothing else is overshadowing its real nature. Hence, when it sometime adopts the complementary method it does so as a temporary measure and always takes precautions that the audience

should not think that the efficacy and efficiency of the Religion being propagated is in just finding solutions to the worldly problems, and it is made obvious to them that the solutions of the worldly problems and attainment of materialistic prosperity is just a complementary benefit of the success of the Movement and that its real prosperity and efficacy is the attainment of prosperity and salvation in the Hereafter, so that when they approach it they should approach after full comprehension and if it is imbedded in their minds it should imbed from the right angle and perspective.

---

## **COURSE OF ACTION**

### **IMPORTANCE OF COURSE OF ACTION**

After its objective and goal, the most important thing for a movement is its course of action. Hence, if this course of action is not in accordance with its goal, inevitably the path of the movement gets blurred and if at all it looks like progressing it would be on such a path which would take it away from its goal. Therefore, when forming an opinion about the goals of movements people also look at their courses of action, and do not agree with their declared goals unless and until their courses of actions do not match their goals. Hence, it is inevitable that the course of action should be in concordance with the goal. Let us see how far the Islamic Movement has given weight to this necessity and what is the course of action it has chosen to achieve its goal and how far it concords with its goal.

### **BASIS OF COURSE OF ACTION: THE QURAN AND THE TRADITIONS**

The Islamic Movement while selecting a course of action has kept in its view only two things before it: (1) Guidance from the Quran; and (2) the Traditions of the Prophet of Allah and conduct of other Prophets. Hence, it would be right to say that following and obeying these two things is its actual course of action and all other things are its subsidiaries. Therefore, while commencing discussion on the course of action, its Constitution says:

*“The Quran and the Sunna shall form the basis of all the Jamaat’s activities. All other things shall be kept in view secondarily, and only to the extent to*

*which these could be accommodated in accordance with the Quran and the Sunna.”<sup>18</sup>*

These words are as clear as daylight. The declaration that “the foundation of Jamat’s course of action would be the Quran and the Traditions,” makes it clear that the Movement’s course of action would be controlled by these two things, and nothing can be found in it which is not permitted by the Quran and the Traditions of the Prophet, however popular it might be with the people and however much it has obtained the seal of approval of the time; it would walk only on the path designated by the Quran and the Traditions and never deviate from it. The reason for this is quite obvious. When this Movement is an Islamic Movement and its goal has not been set out by any human mind and effort but by the Quran and the Traditions then logically its course of action should also be that which has been devised by the Quran and the Traditions. The Quran and the Traditions are nothing but the other name of Islam. Hence, any task which is Islamic in its true perspective cannot be taken up independent of them, particularly that “Islamic task” which is not meant for any partial service of Islam but is for service and establishment of entire Islam. The Quran itself is actually the Book of Islamic Movement and it was revealed gradually according to different situations and practical demands of those situations. Therefore, there cannot be any other better source of action than that is found in it. Similar is the case with the Traditions of Prophet and the conduct of other Prophets, which are practical narrations of Islamic Movement. Hence, to know about the course of action to be adopted by the Islamic Movement, it is essential and enough to know about the course of action adopted by its original

---

<sup>18</sup> The Constitution of the Jamat-e-Islami Hind, (English Version), p. 7, (New Delhi, 2011).



propagators; the course of action of this Movement is already fixed and it need not again be chalked out.

This seems to be a primitive and rigid line of thinking, but actually it is not so. Indeed if it had been any other movement, it would have been declared to be so. But, an Islamic Movement, as in various other aspects, cannot be compared with other movements. For other movements, primitive and old methods would be disastrous, but for the Islamic Movement this primitivity is the very modernity, the mobility and the very lifeline. The goal, the temperament, the interests and everything connected to it demand that the Islamic Movement essentially adopt that course of action which had been adopted by the Prophets, because its nature demands it and it alone can keep its workers active and energetic and take them to its goal. Hence, for today's Islamic Movement too it is the "modern" and active course of action and its success depends on it, and therefore it is necessary for it to adopt it and remain on its course.

## COMMITMENT TO ETHICS AND HONESTY

After the aforesaid fundamentals, the next important principle in the course of action of the Islamic Movement is the commitment to hold fast to truth, ethics and honesty, as has been stressed in its Constitution:

*"In all its actions the Jamaat shall be bound by moral limits, and shall never adopt such means or ways which are against truth and honesty."*<sup>19</sup>

This restriction is essential because (1) it has been strictly obligated by the Quran and the Traditions; (2) its natural disposition demands it; and (3) this is the weapon by which it can fight its battles and win on all the fronts of confrontation, since marching towards its goal it has to confront those powers who are equipped with wealth,

---

<sup>19</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 7, (New Delhi, 2011).

power, public support, media and in short all sorts of material things while it has to entirely depend on nothing but its moral power. If it deprives itself of this power, how will it confront its opponents? In that event, let alone confronting its opponents, calling it an Islamic Movement would be defaming Islam itself. It is called an Islamic Movement only because it has declared elevating truth and honesty as its objective and goal. Hence, if it were to trample truth and honesty in its own course of action, it would be everything but can never be an Islamic Movement; this kind of attitude not only negates its claim but even its existence.

From the aforesaid details, it must be quite clear that the Islamic Movement has not adopted the principles of ethics and honesty because of some political exigency or as a need of the hour, but has adopted it because it is the demand of the Movement and its survival revolves around it. Hence, there is no possibility of ignoring it at any time whatsoever.

## PEACEFUL AND CONSTRUCTIVE APPROACH

The third point of the Movement's course of action is that all its activities shall be peaceful and purely constructive; it shall desist from destruction, violence and extremism. Hence, its Constitution declares:

*"For the achievement of its objective the Jamaat shall adopt constructive and peaceful methods."*<sup>20</sup>

The necessity and wisdom of this principle is also quite obvious. Any person who knows about the temperament and interests of the Islamic Movement cannot be ignorant of the fact that the peaceful and constructive approach is its basic requirement without which the path to success will never open for it, because this path is opened not by forcible subjugation of the bodies but with the free and

---

<sup>20</sup> *Ibid*, p. 7.

independent willingness of the hearts, and evidently only peaceful and constructive struggle can open up the hearts for which a peaceful environment is absolutely necessary. Now, if the Movement itself does not adopt a peaceful attitude and becomes a party to subversion or violence, it means that it itself is poisoning the environment and seeding thorns in its own path. Therefore, it is indispensable for the Islamic Movement to keep its activities peaceful and constructive.<sup>21</sup>

It is true that some Movements of the Prophets had to take up arms against their opponents and even the mission and Movement of Prophet Muhammad had to face this situation. It certainly means that in spite of adopting "peaceful and constructive attitude," an Islamic movement can pass through the stages of armed struggle. But, it should be remembered that it is not necessary for the Movement to invariably pass through this stage and it depends upon obtaining a special situation and fulfillment of certain conditions. This "special situation" obtains only when an opposing power denies the Movement its right to

---

<sup>21</sup> It would not be out of place to mention here a very interesting but the most lamentable incident. For the past 20 years [the book was first published in 1970], the Government has taken numerous steps against the Islamic Movement. For example, it has been arresting and jailing its workers and leaders quite regularly; it has issued confidential circulars against it to its different departments; it has been dismissing its employees who are Movement's members; and their "responsible" ministers regularly issue statements against it. And almost on every such occasion, the charge of involvement in subversive activities is always included in the charge sheet brought out against the Movement. But, till today the Movement has not been arraigned under the law of the land, since the Government knows that it will be unable to prove any of the charges in its own courts of law. Similarly, when the people in power were asked about these arrests in the Assembly or Press Conferences, they just repeat the charge and when evidence is demanded till today neither the Prime Minister, nor a Chief Minister nor the Home Minister has been able to cite an incident in proof of the charge. On one occasion when a member of the UP Assembly persistently asked whether in the history of Jamaat-e-Islami any incident of subversive activity could be cited, the Home Minister, who is not only a politician but also a religious personality had no qualms in escaping the responsibility by uttering: "I don't remember the history."

carry on with its work and adopts the methods of oppression, tyranny and barbarity against it. Similarly, among "certain conditions" is the important condition that the workers of the Movement have migrated to some other place after either fulfilling their responsibilities of propagation or have been forced to move out. If we keep these two things in view, the stance of the Islamic Movement in India becomes very clear, and that stance is that its activities from the beginning to the end shall remain peaceful and it shall never encounter with arm struggle at any stage, because the Constitution of the country in which it is operating not only gives everyone of its citizens religious freedom but also freedom to propagate his beliefs to a reasonable extent. Therefore, the question of migration and arm struggle does not arise in respect of the Islamic Movement operating in India. Hence, in the very beginning itself the Movement has clarified this point very clearly, and after describing in principle the details of "different stages of propagation" – (1) propagation, (2) migration, and (3) Jihad and war – it also clarified that:

*"It is not essential for every Movement to pass through these three stages to reach its goal. The objective is that generally the Movement has to pass through these three stages. Otherwise, in the era of democracy, it is possible that in the first stage itself the Movement can achieve success."*<sup>22</sup>

## **DESISTING FROM COMMUNALISM AND CLASS STRUGGLE**

As the Islamic Movement does not believe in violence and subversive activities, so also it does not believe in communalism and class struggle, or any other activity which causes tension and hatred between different strata of the society. Hence, its Constitution very clearly states:

---

<sup>22</sup> Dawat-e-Deen, p. 274.

*“(The Islamic Movement) shall not use such means and methods ... which create communal hatred, class struggle and Fasad fil ardh (chaos on earth).”<sup>23</sup>*

The wisdom and necessity of adopting this strategy is the same as has been discussed above. Neither the temperament of the Movement nor its interests permits it to create communal and class struggle in the citizens of the country, or foment communal hatred, linguistic enmity and regional biases. No doubt these are the activities which are the lifeline of other movements. But, remember that an Islamic Movement is different from other movements in its objectives, principles, standards and temperament. Hence, it is wrong to compare the Islamic Movement with other movements at least with regard to the fundamental issues. There are many things which can be the “water of life” for the other movements, but act as poison in the case of the Islamic Movement. Hence, similar is the case with regard to the aforesaid anxieties and hatreds. For the other movements they might open the doors for popularity and success, but for the Islamic Movement they are like insurmountable rocks and impediments in its path. If the Islamic Movement wishes to bring all the servants of Allah on the path of His true servitude, just imagine by encouraging communalism and class struggle how it can reach its goal. Will the non-Muslims listen to its call in such an environment of tension and anxiety? Leave alone the non-Muslims, because of the environment of hatred and tension, will not the mindset of Muslims become such that their communal interests would be more dearer to them than the obedience of their Religion and its propagation and establishment?

---

<sup>23</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 7, (New Delhi, 2011).

When this would be the result of encouraging communalism and class struggle, the Islamic Movement cannot even think of them, and if it does so then it means it is ready to commit suicide.

## DEPENDENCE ON PROPAGATION

The last principle of the course of action is that the Islamic Movement shall entirely base its struggle on the propagation of its message and explanation of its goal, principles and ideology with sound arguments and proofs. Its propagation activities shall comprise of wisdom, beautiful exhortations and fine and gracious arguments with which it should penetrate the hearts and minds of the people, and after convincing them about the truthfulness of Islam reform their minds and character and conduct, and bring them into its fold. Its Constitution says:

*"It shall reform the minds and characters by propagation and exhortation and publication of thoughts and ideals, and thus cultivate the public opinion to bring about the desired virtuous revolution."*

This principle is the indispensable, logical result of the fundamental points of the course of action that have already been described. When the Movement is bound by ethical limits, when truth and honesty are its fundamental requirements, when its temperament does not agree with violence, subversion, intrigues, deceit, tumult, communal hatred, and class struggle, when it has a natural thirst for peace and tranquility, and when only peaceful and constructive method is compatible for its activities, then practically it means that the path of establishment of the Religion which leads to its goal could never be other than that of wise propagation and exhortation and fine and beautiful argument; other than this path all other paths are absolutely closed to it.

---

## ORGANIZATIONAL SYSTEM

### NECESSITY OF THE ORGANIZATIONAL SYSTEM

Perception of "organization" and "discipline" are incumbent with the perception of a "universal movement." You cannot give even one example from the entire history of the world that a movement established with the objective of universal revolution has reached its goal successfully without any solid organizational structure. The Islamic Movement too, as has been already explained, is a unique universal movement; rather its universality is such that it is incomparable. Hence, its goal is not only just changing the political or economic structure of the world, but is to change the entire human life and mould it into a new mould. Its objective is reformation of the individuals as well as the reconstruction of the society and the State. It wants to bring in revolution in beliefs and ideas, character and conduct, standards of good and evil, principles and regulations of civilization, economy and politics, in short, everything connected with the human life, for which, naturally and evidently, it has to take up wide-ranging positive steps along with all-embracing negative steps. On the one hand it has to convey its message to the servants of Allah, prove its truthfulness to them, bring them into its fold, give them theoretical and practical training, and make them work for its objective. On the other hand it has not only to root out the wrong and false beliefs and ideologies from the minds of the people but also root out the powerful evil system dominating the collective life of the country so that space is created for the establishment of Islamic system. Looking at such a wide-ranging, big, difficult and demanding work, the common human intelligence will spontaneously cry out that if success for other movements

is unachievable without a strong organizational structure and discipline, it is even more unachievable for this type of movement. It would be foolish to think that a universal movement such as the Islamic Movement can achieve its goal by just assembling a crowd. Therefore, the Islamic Movement, in the light of human intellect and historical experiences, rightly gave importance to this demand and from its very inception thought it fit to establish a sound organizational structure and disciplinary system for the Movement.

Then, this was not just an intellectual necessity, but also was a religious necessity, because all the Prophetic movements had sound organizational structures, and being a reflection of the Prophetic movements, following them in this respect is one of its fundamental principles and duties. Although the organizational structures of the Prophetic movements were not exactly the same as we find today, but as far as the spirit of organization and discipline is concerned it was found in such an excellent state that the present world accustomed to rituals and ostentations cannot even perceive it. Hence, those who responded to the call of the Prophets lived and worked together as the links of a strong chain and acted according to the instructions of their leaders and guides. They always remained connected with their centre and completely surrendered their opinions, desires and resources to the instructions received from it so that it could use them in whatever manner it wanted to.<sup>24</sup>

Besides, ponder over the organizational structure being a religious necessity from another angle. The nature of the Religion, establishment of which is the goal of this Movement, is so oriented to organizational and collective activities that the spirit and manifestation of organizational structure are found in its fundamental acts of worship; even two persons travelling without an organizational structure

---

<sup>24</sup> For details read *Islam aur Ijtamaiyat*.



is prohibited. In short, whether it is a religious activity or a worldly affair, where organizational and collective action is required, Islam ordains it to be adopted.<sup>25</sup> When this is the reality, it cannot be accepted that for a great work like “establishment of the Religion,” organizational structure and discipline can be dispensed with and that the Religion would allow it. The thing that can be accepted here is that an organizational structure is highly vital and that too it should be of a very high standard considering the nature and magnitude of the task.

Because of the aforesaid various reasons, the Islamic Movement considers a strong organizational structure for it as indispensable.

## PRACTICAL FORM

The details of the organizational structure of the Islamic Movement are as follows:

### 1. Membership of the Movement:

The membership of the Islamic Movement is open to every Indian citizen; its Constitution declares:

*“Every citizen of the Indian Union, whether male or female, and irrespective of the community or race to which he/she belongs, is eligible to the membership of the Jamaat-e-Islami Hind.”<sup>26</sup>*

However, it is quite obvious that no organization or movement offers its membership without conditions; rather it offers its membership only to those who agree with its ideology and its goal. The Islamic Movement too offers its membership only to those persons who fulfill the conditions set out by it. Its Constitution says that only that person can become its member who:

---

<sup>25</sup> *Ibid.*

<sup>26</sup> The Constitution of the Jamaat-e-Islami Hind (English Version), p. 8, (New Delhi, 2011).

- i. Bears witness, after understanding the Creed, *La Ilaha Illallahu Muhammadur Rasullullah* (There is no god but Allah, and Muhammad is His Prophet), with its explanation (mentioned in Article 3), that the same is his/her Creed;
- ii. Affirms, after understanding the Objective with its explanation (mentioned in Article 4), that the same is his/her Objective;
- iii. Affirms to abide by the methodology of the Jamaat (mentioned in Article 5);
- iv. Pledges, after understanding the Constitution of the Jamaat, that he/she shall abide by the Constitution and, in conformity therewith, shall abide by the Jamaat's discipline.<sup>27</sup>

Any person who fulfills the aforesaid conditions and comes forward to become a member is made a member of the Movement. However, before granting the membership the concerned authorities of the Movement make sure, from the attributes, symptoms and conjectures, that the seeker of the membership is truthful and sincere in his quest for the membership. Hence, the method of the Islamic Movement is quite different from other movements who, leave alone, considering the truthfulness, honesty and good character and conduct of the person for membership, do not even bother to know whether the seeker of the membership has fully understood their aims and objectives. Payment of just a fixed amount as membership fee is enough for becoming a member of any other movement. Whereas the Islamic Movement does not charge any membership fee, what it demands is belief in the goal and principles of the Movement, practical adherence to its objectives, passionate Faith, inner sincerity, mental concentration, loftiness of character and chasteness of deeds. If these attributes are not found in the seeker of the membership and the Movement

---

<sup>27</sup> *Ibid*, p.8.

is not satisfied that the concerned individual is not sincere, both theoretically and practically, in seeking the membership of the Movement he will not be allowed to become its member. Even after granting him the membership, he would always be under scrutiny whether the "satisfaction" so arrived at was satisfactory or not, which can be gauged from a few practical responsibilities that are required to be discharged by him. These responsibilities have not been kept vague. Rather, they have been very clearly stated and explained in the Constitution thus:

*"It shall be incumbent on every member that he or she should:*

- i. Discharge all obligations (towards God and men), prescribed by *Deen*, in conformity with the rules of the *Shariat* (Divine Law);
- ii. Abstain from major sins (*Kabair*) and if, over-powered by momentary impulse, he/she commits some major sin then he/she should repent it;
- iii. Completely renounce, unmindful of the extent of loss involved, such means of livelihood, if any, that may be defined as flagrant violations of Divine injunctions (*Ma'siyat-e-Fahisha*); and if only a part of his/her earnings accrue from such means, he/she should purge it of the same;
- iv. Give up, if he/she has in possession any wealth or property acquired through a prohibited (*Haraam*, i.e. unlawful in *Shariat*), unlawful or illegal method; but if that wealth or property is not ascertainable and determinate then, along with repentance and asking forgiveness of God, he or she should make all possible efforts to make amends for the same;

- v. If in his/her wealth or property is included some property usurped from a rightful person, then he/she should restore it to him. This act will be necessary if the rightful person is known and the thing which has been taken through usurpation is ascertainable and determinable; otherwise, he/she should make all possible efforts to make amends along with repentance and asking forgiveness of God;
- vi. (a) Relinquish any key-post which he/she holds under any ungodly governmental system;  
(b) If he is a member of a legislative body, he should act within the boundaries of Shariah and oppose any unjust or un-Islamic legislation;
- vii. Fulfill the requirement of Article 6 to the best of his/her capacity;
- viii. Invite mankind, according to his or her capability and capacity, to the Creed and Objective which have been explained in Articles 3 and 4, and urge those who accept this Creed and Objective to strive collectively for *Iqaamat-e-Deen*.<sup>28</sup>

Discharging of these responsibilities, for practical purposes, should also be construed as terms and conditions of the membership. Hence, one of the reasons on the basis of which a member can be expelled from the Movement is the successive and repeated contravention of any of the aforesaid responsibilities.<sup>29</sup> In other words, it is essential for a member of the Movement to bring in practical changes in his attitude and behaviour to retain his

<sup>28</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 9-10, (New Delhi, 2011).

<sup>29</sup> *Ibid*, p. 36.

membership. Hence, any who does not discharge these responsibilities within reasonable limits is considered that he was not true now or then in his allegiance to the Movement, as a result of which his connection with the Movement will be severed and he will be treated just a well-wisher or an associate of the Movement.

The aforesaid terms and conditions for becoming a member of the Islamic Movement certainly seem to be very harsh and extraordinary. But every intelligent person would feel that these are indispensable for a movement working for the establishment of the Religion. Firstly, there is nothing in these terms and the responsibilities which the Holy Quran does not prescribe and demand of its sincere followers; hence, "a useful worker of the Islamic Movement" and "a sincere follower of the Quran and Islam" are one and the same. Secondly, look at the nature of the Islamic Movement and the greatness and the formidability of the task that it has taken up and say whether any person can walk even a short distance with the Movement who does not have the strongest mental and practical attachment to it and who does not possess such determination of Faith and chasteness of character to fulfill the terms of the membership. It cannot be denied that if persons below these standards are granted membership of the Movement they will not only be useless to it but will become a burden to it; they will not be a source of strength to it but will weaken it; they will become a cancerous growth which could end its very existence. Hence, it was its basic necessity to set out terms of membership of such high standard and clarity, and then take account of its member, from time to time, most rigidly. This is not extremism; rather it is the cognition of the reality.

## **2. The Organizational Structure:**

The details of the organizational structure of the Islamic Movement are as follows:

a) There is an elected head of the entire organization who is called the *Ameer-e-Jamaat* (President of the Movement). He is elected every four years by the Council of Representatives (*Majlis-e-Numaindagan*), unanimously or by a majority decision. The Council of Representatives consists of representatives elected by the members of the Jamaat. The Ameer of the Jamaat is elected after due deliberations taking into consideration only the criteria of strong Faith, Islamic knowledge and practical approach to the cause of the Movement which are required to successfully discharge the onerous responsibilities of the post. It is needless to specify that the real responsibility of the *Ameer-e-Jamaat* is to administer and manage the Jamaat according to its Constitution.<sup>30</sup>

b) In the place where there are more than one Member, a unit of the Jamaat is established thereat, and one of the Members amongst them, who is better than others in religious knowledge and practical attributes is made the local Ameer (President) of the local unit who administers the unit and is responsible for the guidance and grooming of its other Members.

c) Since it is a vast country and the work of the Jamaat is spread out all over the country, for organizational purposes the entire country has been divided into many zones. Every zone is headed by a zonal president, who is also appointed just like the local presidents. Every local unit and individual Members come under the zonal president and he is responsible for the organization, administration and guidance of all the units and their members. The zonal president is the link between the Ameer-e-Jamaat and the presidents of the local units and the Members of the Jamaat.

d) In spite of all the aforesaid local and zonal arrangements, since ultimately it is the responsibility of the

---

<sup>30</sup> Refer to the Constitution of the Jamaat-e-Islami Hind for more details.

Ameer-e-Jamaat to administer and organize the activities of the Jamaat and since the presidents of different Zones and the presidents of the local units coming under them act as his ears and eyes through whom he keeps an eye on the activities and performance of the Movement and guides them suitably, he also has to supervise the activities of the zonal presidents themselves and guide them from time to time; otherwise, neither the organizational structure and discipline of the Movement can be conserved nor can the uniformity in its activities be maintained. However, because of his multifarious responsibilities as the President of the Movement, it is practically impossible for him to directly supervise all the activities of the zonal presidents and guide them. Therefore, a separate department has been created, whose head is known as *Qayyim-e-Jamaat* (Secretary-General). The *Qayyim-e-Jamaat* supervises the workings of all the central departments of the Movement, maintains discipline, keeps in touch with all the zones, collects reports of their activities and issues suitable instructions from time to time. For this purpose, he is assisted by several deputy secretaries.

### 3. Consultative System:

The entire organizational structure of the Movement, from the lower level to the upper, is based on consultative system. Hence, the Constitution of the Movement very clearly states:

*"The mode of functioning of the Jamaat-e-Islami Hind shall be consultative."*<sup>31</sup>

The meaning and required criterion of the consultative system is that all issues under discussion should be decided with unanimity or on the basis of majority decision. The Constitution of the Movement has very clearly stressed this

---

<sup>31</sup> The Constitution of the Jamaat-e-Islami Hind (English Version), p. 12, (New Delhi, 2011).

point.<sup>32</sup> This is because it is not only in the best interest of the Movement, but more than that, it is the obligated demand of the Quran and the Traditions. Hence, the Quran had declared mutual consultation as the distinctive and essential attribute of the Faithful since the time when they were a subjugated lot and very far away from freedom and power.<sup>33</sup> Even the Prophet of Allah had been instructed to consult his Companions on important issues,<sup>34</sup> though any person who could be above consultation would have been the Prophet who was not only full of wisdom and intellect, but was under the shade of constant Divine guidance and revelation. In spite of this, the Prophet of Allah used to give such importance to the objective of reaching unanimity through consultation that sometimes he used to give up his own opinion and take a decision based on majority opinion. His behaviour in this respect is the proof of not only the importance of the consultative system but also the efforts that is to be put in to try to reach unanimity in arriving at decisions.

Even after fulfilling the demands of the consultative system, cropping up of occasional difference of opinion is an undeniable fact. Hence, it is a pertinent question to ask what would be the strategy that the Movement would adopt in case of cropping up of difference of opinion. This question is raised in every party and organization, and the answer that is usually given by them is that the final decision rests with the head of the organization; he can decide against the majority opinion of the consultative body and even where the opinion is unanimous. Or the decision is taken in accordance with the majority opinion. The first

---

<sup>32</sup> *Ibid*, p.15-16.

<sup>33</sup> "Those who harken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for sustenance." (The Quran, 42:38)

<sup>34</sup> "And consult them in affairs (of moment); then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)." (The Quran: 3:159)



method is a dictatorial method and the second is a democratic method. There is no doubt that though every method has some advantages, it has some disadvantages too. Hence, if the democracy protects the personality of an individual and helps in his independent growth, sometimes it also becomes a source of chaos and weakness for the society and the country. Similarly, if the dictatorship can be the cause for the unity and political stability of the country, it can also strangle freedom of expression and opinion and trample the personality of the individual. Therefore, both these methods were naturally unacceptable for the Islamic Movement, because it cannot bear with the dangers and evils of any of the methods. Hence, it has adopted a middle course in which though the advantages of both the aforesaid methods are found, the dangers and evils found in them are almost extinct. And that middle course is that in the Islamic Movement neither its head (Ameer-e-Jamaat) is a dictator nor is bounded with the opinion of a slight majority of the consultative body. If at all he is bounded, he is bounded by the opinion of a significant majority (i.e. about 67 per cent), and if he is authorized to take decision based on his own opinion, he would have to do it only within the fixed and reasonable limits.<sup>35</sup>

In the aforesaid method, while due regard is given to the consultative body, it also gives due regard and weight to the opinion of the head of the Movement who has been elected to be its head because of his better attributes, better religious knowledge, better character and conduct, and better capabilities, and it does not treat his opinion as the opinion of a commoner is treated.

In spite of these precautions, it would not be right to claim that there is no possibility of surfacing of problems and difficulties; they do come to the fore from time to time. But one of the distinctions of the Islamic Movement is that

---

<sup>35</sup> Refer p. 20-21 of the Constitution of the Jamaat-e-Islami Hind.

it possesses the most effective tool to cope up with every possible threat, which the other movements are not equipped with. This "tool" is that sense of responsibility, fear of Allah and mutual trust that this Movement cultivates in its workers, particularly in its leadership, which keep them protected from egotism, obstinacies, and stubbornness. Because of this, not only the Movement gets protected from the evils of both the dictatorship and the democracy, but reaps the real benefits of the consultative system.

#### **4. Observance of Discipline:**

The entire organizational structure of the movement is based on the foundation of "I hear and obey." It is imperative for all members to listen to the instructions of their Ameer (leader/head) and obey them. This obedience is obviously voluntary, because here there is no authority or power in the conventional sense that the people are forced to bow down nor is there any possibility of "anxiety of consequences" forcing them to adopt this attitude. Similarly, there is no question of worldly benefits and gains here whose avarice could induce them to adopt this attitude. Hence, if the obedience is voluntary, it does not mean that it would be superficial. No, it is not superficial; rather it would be so earnest and profound that it would render obedience obtained through pressure of law, or fear of punishment or inducement of any material gains insignificant, because the workers of the Movement consider such obedience as a religious duty and not a political or national necessity; they consider it as a source of obtaining the good pleasure of Allah, and it is obvious that obeying an order as a religious necessity and under religious sentiments carries its own weight and is incomparable. No other kind of obedience can either vie with it in its spirit or with the results that accrue.

However, it should be remembered that this obedience though being unique is not unconditional; rather it is subject to the condition of "*Ma`roof*" (that which is "right"). *Ma`roof* means every that order or instruction or decision which does not entail in the disobedience of the Divine Law. The reason for this condition is quite obvious. A person is elected to be the head of an Islamic Movement for the sole purpose that he himself would not only strive and struggle for the establishment of the Islamic way of life and achieve the goals of the Movement but also guide others in this respect. If, God forbid, he himself issues instructions and orders which are against the Islamic teachings and their objectives, then obviously it is not establishment of Islam but its demolition. Similarly, a member of the Movement who obeys such an un-Islamic instruction or order actually contributes in the demolition of the Religion for the strengthening of which he had originally assumed its membership. Hence, as issuing orders against the objectives of the Religion is prohibited so also obeying them is also forbidden. The Prophet of Allah (pbuh) has made it very clear that the leadership shall be obeyed only in the *Ma`roof*, and not in sinful activities.

No doubt, this condition of obeying only in the rightful activities (*Ma`roof*) secures a loftier position for the Islamic Movement among all other movements and organizations, which seldom give importance to the question of right and wrong, truth and untruth, justice and oppression, ethical and unethical in their affairs, and generally follow the adage "The Party is always right," and where each and every order of the leadership demands unquestionable and unconditional obedience whether it is right or wrong.

---

## TRAINING OF THE MEMBERS

### MEANING OF TRAINING

One of the most important issues on top of the Movement's agenda is the issue of training its members. Training as perceived by the Islamic Movement has a wider and all-encompassing meaning. It means all those continuous and comprehensive efforts of reformation of doctrines and deeds which constantly strengthens the relationship of the members of the Movement with their Creator; creates more and more consideration in their minds for the Hereafter; furbishes their Faith; cultivates their religious inclination and increases their knowledge about Islam and its teachings; exhorts them to acquire a distinctive position by their ethical loftiness, righteousness of actions and chasteness of character; makes defence of Islam and its establishment a delight and cause of ecstasy; boost their belief in the goal of the Movement to the level of strong conviction; bring in more depth and firmness in the ideology of the Movement; and strengthen their determination to sacrifice their desires, interests and passions for the Movement. This meaning of "training" is not only extraordinarily wide and comprehensive but is quite different from its conventional meaning. The other parties and movements too impart training to their members, but it is quite evident that the perception of training in the Islamic Movement is incomparable. The perception of training in the Islamic Movement is so wide, so great and so extraordinary that it is difficult for others to comprehend it fully. Hence, to understand the Islamic Movement it is essential to understand the perception of its training programme and never take its meaning to be what generally it is perceived to be.

## NECESSITY AND OBJECTIVE

Keeping in view the particular “nature” of the Islamic Movement, training of its members on the aforesaid lines will always remain its indispensable necessity. To know about this particular “nature” of the Movement it is enough to go through the discussions found in the foregoing pages to explain its goal and the course of action. From the aforesaid discussions, two important facts can be very clearly seen. One is that this Movement in the loftiness of its goal and the difficulties that it faces in its way is unique. Secondly, the firmness of Faith of its members, their moral strength, their ardent love for its ideology, their mental conviction, their righteous actions, and their religious fervour and passion are the real source of its strength, on the strength of which the Movement can successfully march ahead amidst impediments and difficult situations. Apart from this it does not have any other strength or power, nor can it use any other power, nor can it be suitable to it.

The first thing demands that the Members of the Movement should become lion-hearted, learn to swim against stormy tides, be ready to suffer and sacrifice their every interest, expect to be deprived of even basic human rights, perceive facing opposition not only from “their own” but also from “others” to be a certainty and cultivate courage and determination to successfully confront and combat them. Similarly, the second thing demands that their character is spotless; their ethics and morals be such as to attract the hearts and minds of others; they have learnt to eradicate evil with good; and they can be an honest witness of the Religion not only by their word but deeds too. Now, just ponder who and what kind of people can fulfill these demands, and when the Members of the Movement can become individuals of such attributes. Certainly, there is only one answer to this question, and that is that they can become individuals of such characteristics

only when, on the one hand, they cultivate a deep relationship with their Creator, Allah; attainment of His good pleasure has become the only goal of their life; the world has become insignificant in their eyes; and their hearts are steeped with the quest of the Hereafter. On the other hand, they should have firm belief and faith in the Truth and the necessity of their objective and goal, and their minds should be so clear and contented with the goal and principles of the Movement that no assault from any other movement or ideology could shake their belief in it. It is quite obvious that this type of faith and contentment cannot be achieved easily, and after achieving it cannot be easily sustained. To achieve it and sustain it, constant and comprehensive efforts are required. Hence, if the Islamic Movement has given such an importance to the training programme of its Members it is because of the requirement of these constant and comprehensive efforts; otherwise its Members cannot bear the responsibilities of facing the difficulties and achieving such a great objective. If we carefully study the Quran and the life of Prophet Muhammad (peace be upon him), we find how the Prophet has been instructed to pay continuous attention to train his Companions and how well he followed these instructions and trained his Companions.

It is a fact that people are thoroughly checked before formally admitting to the organizational structure of the Movement with regard to their ideologies and deeds and their viewpoint about the Islamic Movement, and after complete satisfaction alone they are offered membership of the Movement. However, in spite of this it cannot be denied that with passage of time there could be a decrease in the firmness of faith, ideological attachment and the level of activities with which they had entered the Movement. Also, it is not correct to assume that people, after obtaining the membership of the Movement, have reached the required level of the membership and that they are not in need of

any further grooming with regard to their Faith, morals, or active participation. Hence, the Movement not making arrangements for training of its Members would have meant to leave its Members to rust and thus ruin its own future, because its success depends entirely on the healthy condition of the attributes of its Members and their effective participation in all its activities and efforts.

As can be gauged from the above narration, there are two aspects of this training programme – one is negative and the other is positive. The negative aspect is that the level of attachment of the Members to the Movement and the condition of their Faith and deeds at the time of their joining the Movement should not be allowed to be deteriorated, and towards this end that dust should be constantly cleared which essentially settles on their minds because of the pressure of the self, evil whisperings of Satan, and today's wicked, malevolent and ungodly environment. The positive aspect is to ensure strengthening of the attachment to the goal of the Movement and constantly furbishing the Faith and the righteous deeds, and towards this end make all necessary arrangements.

## **PRACTICAL COURSE OF TRAINING**

The Islamic Movement has selected the following as the fundamental resources for the training of its Members:

1. Personal study of the Quran and the Hadees directly or with the help of translations.
2. Exhortative lectures of the Quran or Hadees.
3. Biographies of Prophet Muhammad, his Companions and other righteous members of the Community.
4. Individual and collective study of the literature of the Movement, particularly its fundamental portion.
5. Training lectures.
6. Self-assessment.
7. Mutual correction and improvement.

It is to be noted in this regard that the task of training has not been left entirely to the sense of responsibility of the Members. Rather, an organized system has been set after formulating certain rules and regulations, so that the objectives of the training could be achieved in a better manner. The details of this system are as follows:

- It is essential for every local unit of the Movement to organize at least one meeting every week, in which participation of every member should be mandatory. The fundamental nature of such meetings is educative. For this purpose, lectures on the Quran, the Hadees and on other pertinent topics, and collective study of the literature are made use of. Apart from this, the head of the local unit takes weekly report from every Member in respect of his propagative and educative activities, study of the Quran, the Hadees and the literature, and issues pertinent instructions.
- It is the constitutional responsibility of every head of the local unit and the head of the zone to constantly make arrangements for the training of the Members under him. For this purpose local and zonal conferences or meetings are held from time to time whose entire programme comprises of educative and training activities.
- After the set period of time, the heads of the local units send their reports to their respective zonal heads, and the zonal heads send their reports to the centre, so that the centre could appraise itself of the activities being carried out all over the country.
- The Ameer (Head) of the Movement, its General Secretary and Assistant General Secretaries tour the entire country as and when required as part of their programmes, the main objective of which is to take



stock of the activities of the zonal and local units and train the Members of such units.

- Apart from the weekly meetings of the local units, conferences at district, zonal and all-India levels are also held; major portion of the programmes in such conferences pertains to the training aspects of the Members.

## FIELD TRAINING

The aforesaid training programme is a sort of ideological training programme of the Members of the Movement. There is also another aspect of the training where the Members automatically get trained when they actually take up the work of propagation in the field. When the members go ahead to bear witness of the Truth and take up practical steps to propagate and establish the Religion of Allah, quite naturally many occasions of self-reformation and training arise by themselves.

For example, when a Member invites another person towards servitude of Allah and exhorts him to fulfill the demands of his Faith, his own conscience from his inside and others from the outside world would simultaneously ask him how he himself is faring in this regard, and whether he himself follows the Truth wholeheartedly that he is inviting others to follow. If the person has not become insensible he would be alerted by these voices and would pay attention to his own inner self and begins to clean any shortcomings that he finds in him.

Similarly, when he is faced with continuous difficulties and opposition from all sides, his Faith gets refurbished, and when the world deprives him of all its support, naturally he runs towards Allah and takes refuge with Him, thus strengthening further his relationship with Him and trusting Him even more. Further, when he notices that people have become deaf to his life-giving Message and are

not ready to turn back from the path of destruction, instead of his propagative zeal getting dampened it is galvanized even further and he becomes even more active in bringing them back to the highway of success and salvation.

In short, the struggle and the activities of a propagator of Truth in the field, because of various factors, become the best trainer. However, if a person is insincere and is a propagator of Truth just in name, he cannot derive any benefit from his propagative activities and very soon, after unmasking himself, would run away from the field. It is quite obvious that here we are talking about sincere and true workers and not the ostentatious ones. Since propagative activities are part of the duties of every Member of the Islamic Movement as has been already explained in reference to its Constitution, every Member gets benefitted from this type of training.

The Islamic Movement considers both the aforesaid “ideological training” and the “field training” equally important resources of training, because it cannot achieve its objective of training by ignoring any one of them. The nature of both of them is such that the force and effect of one gets suspended without the support of the other. In other words, it is just like two wheels of a cart. As with just one wheel a cart cannot move so also with only one type of training the Movement cannot progress. Another example can be that of the use of a sword and its sharpness. If the ideological training can be considered to be the sharpness of the sword, the field training is the use of sword in the field. The objective of the sword is fulfilled only when it is constantly kept sharpened and is continually used, without which it gets rusted and ultimately gets wasted.

## THE DESIRED STANDARD

The desired standard that the Islamic Movement wants its every Member to reach is that they get fully attached to it, and their Faith, ethics, actions, in short everything, gets

conformed to the standards of a true Faithful and sincere propagator of Truth. It has not kept this fact vague or abstract, but has fully explained it in its Constitution so that it could be before the eyes of every one of its Member. Thus the Constitution explains:

Every member of the Jamaat shall have to endeavour that he/she should:

- i. Become aware of the difference between Islam and Jaahiliyat (un-Islam) and be acquainted with the limits of Allah (imposed to guide man aright in his daily activities);
- ii. Strengthen his relationship with Allah as best as he can; and to that end give himself to non-obligatory prayers;<sup>36</sup> remembrance of Allah,<sup>37</sup> and recitation of the Holy Quran, besides and in addition to the performance of obligatory acts of worship;
- iii. Recast his outlook, thought and action, in accordance with the Divine guidance; change the aim of his life, his preferences, and the scale of values and the focus of his loyalties and bring them all into harmony with the Divine pleasure; and smashing the idols of arrogance and egoism resign himself to the command of the Lord;
- iv. Purge his life of such customs and traditions of Jaahiliyat which are in conflict with the injunctions of the Shariat;
- v. Purify his heart of all those prejudices and interests, and his life of those pursuits, disputes and polemics, which are based on egoism or worldliness and which have no importance in the *Deen*;
- vi. Sever contacts of affection and friendship, but not the general human relations, with transgressors as well as iniquitous and ungodly people and should

---

<sup>36</sup> That is, *Nawaafil*.

<sup>37</sup> That is, *Azkaar*.

establish contact and connection with righteous and God-fearing people;

[**Explanation:** If there are close family relationship with the transgressors and the iniquitous, their rights (so far as they are) prescribed in the Shariat, shall invariably have to be honoured and social contacts shall have to be maintained with them in conformity with decency and righteous usage. It shall, however, be necessary to refrain completely from their evil-doings and try to reform them with forbearance and tact.]

- vii. In case of being part of any ungodly governmental system or being instrumental in giving effect to its laws, should readily part with that means of sustenance;
- viii. Not go to un-Islamic law courts for settlement of matters except under compelling necessity;
- ix. Base all his dealings on truthfulness, justice, fear of God and unimpaired rightfulness;
- x. Concentrate his labours and endeavours on the objective of *Iqaamat-e-Deen* and, barring the real needs of his life, should dissociate himself from all those activities which may not be leading towards that Objective.<sup>38</sup>

The picture which is formed from the aforesaid details is the desired standard of training. The Movement wants to see all its Members on this lofty position and its entire training programme is geared to take them to that position.

## CLEANSING OF THE ORGANIZATIONAL STRUCTURE

The entire training programme, which has been detailed above, is positive in nature, and the training itself

---

<sup>38</sup> The Constitution of the Jamat-e-Islami Hind (English Version), p. 10-11, (New Delhi, 2011).

is the other name of positive action. However, as far as the objective of the training is concerned, the Movement not only wants it to be fully imbibed but also protect it. Therefore, the Islamic Movement has along with positive methods of training has also adopted a negative method which is necessary from the "protection" point of view. That negative method is that if a Member in spite of all the training devices and efforts remains and even falls below the standards of Faith and action that are indispensable for the membership of the Islamic Movement, his membership is terminated and he is advised to reform himself remaining outside the organizational structure of the Movement. Hence, the Constitution has very clearly stated all those reasons which lead to the termination of the membership.

This action of cleansing of the unwanted and substandard elements from the organizational structure is not only according to the popular principle, but also it completes the training process in two aspects. One aspect is that such substandard people not only severely harm the objective of the training programme but, instead of becoming the true witnesses in favour of the Truth, turn out to be the worse witnesses against the Truth. The other aspect is that such people can contaminate the other good people too, i.e. seeing that even with defective and lowness of Faith and actions, and character and conduct, if people can retain the membership of the Movement, the good people could deceive themselves and fall below the desired standards.

---

## **ISLAMIC MOVEMENT AND THE EXISTING COLLECTIVE SYSTEM**

### **AN IMPORTANT QUESTION**

As regards the other movements this question does not arise or even if it arises it is not considered important, but it assumes tremendous importance as far as the Islamic Movement is concerned, which wants to change the entire system of life and reconstruct it, that what would be the nature of its relationship with the existing collective system and what practical approach it would adopt with it. Therefore, it is important to understand this issue with all its necessary details.

Since this issue is one of relationship with the political and collective system, the correct method of discussion would obviously be that we first keep very clearly in view the fundamental perceptions of the system and then compare them with the nature of the political perceptions of the Islamic Movement. After this comparative study, it would be very easy to find out the answer to the question under discussion.

### **THE IDEOLOGICAL FOUNDATIONS OF THE EXISTING POLITICAL SYSTEM**

Our political system has been established on the following political and collective principles:

**1. Human Sovereignty:** That is, people of a country are themselves their own rulers and holders of all powers. They are the source of power and legislation. They are not bound by any other authority to formulate their own system of life nor are they answerable to anyone. They are the final authority on every issue.

**2. Democracy:** That is, they choose their own system of life and formulate and legislate their constitution and laws based on the method of electoral system. The people with their own free will entrust their power of sovereignty to their elected representatives who in turn formulate laws according to their choice and then implement them.

**3. Secularism:** That is, the aforesaid elected representatives do not take into consideration any religion or Divine guidance as the basis and authority while formulating and legislating their constitution and laws, but just take guidance from their own intelligence, expediencies and experiences. They keep religion outside the purview of collective and political issues, and want it to play its role only so far as it does not affect the law and order situation of the country and ethics of the people. In other words, religious activities are limited only to the sphere of beliefs, mode of worships and rituals, apart from which every other issue concerning human life comes under the purview of the State so much so that sometimes even the issues of inheritance and marriage do not remain within the sphere of religion. In short, to decide which issue of the human life comes under religion and which does not, no longer remains the right of the religion, but becomes the right of the State and its constitution.<sup>39</sup> As far as the attitude of the State towards different religions is concerned, in principle, it is bound to remain impartial and treat them with equality and respect. (However, it is a different question altogether how far they practically follow this principle.)

---

<sup>39</sup> For example, take the Indian Constitution. On the one hand, it pronounces religious freedom, but on the other hand it instructs to formulate a Common Civil Code too. It means that it is against the existence of personal laws of any community, and it does not consider such opposition against its own grant of "religious freedom," although as far as the Muslim Community is concerned, its Personal Laws being part of its religion is quite evident.

## BASIC POLITICAL PERCEPTIONS OF ISLAM

As against the existing system, the basic political perceptions of Islam are as follows:

**1. Sovereignty of Allah:** That is, the real ruler and sovereign authority of the entire human life is Almighty Allah, because the Creator and the Cherisher of the universe and the humankind therein is only Allah, and therefore, He alone is the Master and the Real Ruler of mankind and the entire universe, and hence the right to rule and govern rests with Him alone. It is Allah alone Who has the right to formulate a way of life for man and He alone has the authority to legislate laws and constitution for him. No other entity has the right to issue orders to man, nor can any other entity be his real ruler and legislator, nor anyone else can command unconditional obedience.

**2. Vicegerancy of Man:** That is, man is the vicegerent of his Sovereign Ruler (Allah). By himself he does not hold any power; rather he is a "trustee" of the power and authority bestowed on him by the real Lord and Sovereign of the entire universe. It is man's duty to utilize the power bestowed on him by his Creator and Cherisher according to His Will, and formulate such a way of life which has His approval. All his ideologies and deeds should be based on His Guidance alone. Everyone is equally responsible for this and everyone has to discharge his duty within his limits. As far as discharging the duty within the political sphere is concerned, this would be done through their elected representatives alone as is done in the democratic system, but these elected representatives are not free to exercise their rights according to their whims and fancies; they are bound by the Divine Guidance and instructions. In other words they have to fulfill the Will of their real Master and not the will of the people.

**3. The Canonical Law of Islam:** That is, the constitution and the law that are required for the human life are not dependent on any person or legislative assembly for



their formulation. Rather, the Real Sovereign of the universe, in principle, has given it through His Prophets. It is man's responsibility to follow the Divine Law without any reservation and to implement it entirely both in his private and collective life; he cannot formulate any other law on his own nor can he follow such a law. If he does so, he would be held guilty of deviating from his position of vicegerancy and rebellion of his Lord. However, man is free to formulate suitable laws through mutual consultation on issues where the Islamic Law is silent on such issues which have cropped up due to progression in the civil society. But while legislating such subsidiary laws it is essential to keep in view the objective of the Islamic Law, its real nature and its principles; in other words such legislation should not be against the Islamic Law.<sup>40</sup>

The aforesaid is the introduction of the basic principles of Islamic political system. As far as the nature of these principles is concerned, their nature is not just ideological but that of beliefs. These are religious principles, obedience of which is not just an intellectual essentiality but a religious necessity. Their compliance assures success in this world and guarantees salvation in the Hereafter, and ignoring and disobeying them is not only revolt against intelligence and honesty, but also against religion and devoutness to Allah.

## **THE NATURE OF THE EXISTING SYSTEM IN THE SIGHT OF THE ISLAMIC MOVEMENT**

If we compare the basic principles and perceptions of the existing political and social system with the Islamic political and social system, you will find a great contradiction and gulf between them. This contradiction is so great that the existing democratic system not only contradicts the Islamic political system but the entire

---

<sup>40</sup> For details, read *Banao Bigad*; and *Islami Nizam-e-Hayat*.

Islamic way of life. Then again, this fact should also be kept in view that this contradiction reaches its extremity when the State established on the democratic ideology and principles begins to expand its activity to encompass all the segments of human life so much so it envisages interference in the religious beliefs and activities. In such a situation, the Islamic Movement is not left with any room, ethically and in principle, to work with the existing system or tolerate it, because if it does so evidently it means that it is falsifying itself by its action and trying to annihilate itself, or at least it cannot call itself a movement whose goal is the establishment of Religion of Islam. It is essential for a movement whose goal is the establishment of the Religion of Islam not only to consider the existing system false and against the Truth, but declare it as such, and try to disarm it in the field of arguments and evidence, and bring before the people its evils and harms in such a manner that they come out openly to change the system itself. This is the reason that it considers participating in the elections held to run this un-Islamic system unlawful, and if it does participate then it would be to change the existing system into the Islamic system or to smooth the way to achieve that goal; it will never act in a manner which strengthens it.

## **PRINCIPLED EXCUSE FROM VOLUNTARY COOPERATION**

When the aforesaid is the stance of the Islamic Movement concerning the existing system, then the practical attitude of its members can only be that of non-cooperation rather than hearty cooperation, and there is no excuse for them to become its tools, act as judges of its courts, and offer their intellectual and academic expertise to achieve its educational objectives, because to run a secular democratic system and fit in its machinery will be lawful only to those persons who believe in that type of system and not for those who consider it to be false. If a person

voluntarily serves the system even after believing it to be false, he is either a hypocrite or a worse kind of conscience-peddler. Hence, you will notice that a true communist will never sell his capabilities to run a bourgeois system, or you cannot see a true secularist serving to establish and strengthen a dictatorial system. If any person acts as such he is declared as a conscienceless person or an opportunist. But for a Muslim – that Muslim whose mission is the establishment of the Religion of Islam – the matter is more important than others. For others, communism, capitalism, and democracy are just matters of opinion, ideology or conscience, while for a Muslim establishment of the Religion of Islam is a matter of Faith, religious obligation and the objective of life. If a communist consents to pull the cart of capitalism or a secularist the cart of dictatorship, he just sacrifices his conscience and buys ignominy in the world. But if a Muslim willingly becomes a tool of a false and un-Islamic system, he not only murders his conscience but his Faith too, and buys not only ignominy of the world but the Hereafter too. When the nature of the issue is such, then neither the members of the Islamic Movement have the right to voluntarily become partners to run a democratic or irreligious State, nor do the others have the right to expect them to do so. If any person agrees to become such a partner, he can be anything but can never be the standard-bearer of the Islamic Movement.

Ponder over the matter of voluntary cooperation from another angle. The goal of Islamic Movement is establishment of Islamic system. It means that it will not leave any stone unturned to change the existing system, because until the executive power is not taken away from the purview of the existing system, the question of any other system occupying that position does not arise at all. In view of this very clear fact, the members of the Islamic Movement cannot even think of “voluntary cooperation” with the existing system, because voluntarily cooperating

with any system means strengthening it and aiding in achieving its objectives. Hence, voluntary cooperation with the existing un-Islamic system will result not in removing the existing system from human life and power, but will result in consolidating its power more firmly, although the members of the Islamic Movement are those people who have declared before the people and covenanted before their Creator that they will dedicate all their resources and powers for the establishment of the Islamic system. In this context, if they water the roots of the existing un-Islamic system with their voluntary cooperation and services, there is no doubt at all that they will neither be true to their declaration nor honest to their covenant, because the un-Islamic system is, after all, a rival of the Islamic system and one step towards its progress and strengthening can throw back ten steps the possibility of establishment of the Islamic system. Therefore, if a person is sincere and earnest in his desire and efforts to establish the Islamic system and has wholeheartedly made it a goal of his life, then obviously and naturally his attitude would not be anything but that he should not even think of voluntarily cooperating with the existing system.

Anyhow, these two are the principled impediments that consider keeping away from voluntary cooperation and service of the existing system part of the Faith of the members of the Islamic Movement and a principled and natural necessity. It would be a great injustice if other reasons are assigned for this and if it is thought to be the result of perverted thinking or religious bigotry, or it is thought to be the "policy" of the Islamic Movement which has been devised keeping in view some exigencies or circumstances. Nay, this is not a matter of policy, nor any exigency, nor any religious bigotry; it is just an issue of principle.

This is the real principled constraint of not cooperating with the existing system, because of which the Islamic

Movement does not permit its members to seek employment and jobs in the existing system. Hence, it strictly instructs its members to keep away from such employment where they have to openly commit sins, and accept other kinds of jobs only out of dire necessity, because even though such jobs might not be un-Islamic and might be permissible from the viewpoint of Islamic jurisprudence, they are still the jobs of that false and corrupt system which they have covenanted to change and replace it with the Islamic system. Therefore, one might not be involved in any kind of sinful activity in these jobs (as in the jobs concerning with wine, usury, etc.), still they being in the service of a false system cannot be free of any baseness, however little that might be, and when they are not free from any baseness they cannot be considered agreeable. Providing plastering material and paint for a wall which you want to demolish is equally foolish as providing bricks and mortar for its construction. Hence, it does not befit those who have covenanted to establish the true Islamic system in place of the existing false system, to serve in the very same false system, even in minor capacities. It is their job to change the existing false system with their unceasing efforts and not to become a source of help, however small it might be.

### **PRACTICAL OBEDIENCE OF NATIONAL LAWS**

In spite of declaring the existing system to be false and liable to be rejected, as far as the national laws are concerned; the Islamic Movement does not consider it right to reject them too. Hence, its instruction in this regard is that in spite of considering these laws, in principle, to be wrong and false they should be practically obeyed, except those laws obedience of which would entail in the direct disobedience of Allah, His Prophet and the Islamic Law. It has not adopted this rule out of some political exigency, but has done so in the light of the practice of the Prophets. It is

understood from this practice that as long as a false system remains established its general laws should be obeyed. This principle is based on the fact that the collective life of human race demands some kind of rules and regulations for its survival. If the obedience of the existing laws is abandoned, the life either gets frozen or becomes chaotic. The first situation is impractical and the second being chaotic is also unacceptable, because however bad might be laws of governance, they are less harmful for collective human life than anarchy and lawlessness. Therefore, it is the viewpoint of Islamic Law in this regard that it is better to tolerate a lesser evil to escape the consequences of a greater evil.

From the aforesaid viewpoint concerning the national laws another important fact comes to the fore, and it is that even though the members of the Islamic Movement consider the national laws, in principle, wrong and false, they obey these laws in such an honest manner that perhaps even the supporters of this false system may not be able to do so, because the motivation behind the obedience of the followers of the false system would be either fear of law or at the most the pricking of their conscience. But when the members of the Islamic Movement adopt this attitude, the motivation would be respect for a religious principle and obedience of an Islamic law, and it is obvious that no other motivation can compete with the depth and firmness of this motivation.

## **PRACTICAL METHOD OF STRIVING AGAINST THE EXISTING SYSTEM**

When it is clear that the Islamic Movement cannot cooperate with the existing system and rather it wants to change it entirely, it is pertinent to know how it wants to proceed with this task. The following are the lines on which it wants to carry out this task:

1. Proving the sensibility and comprehensive supremacy of the Islamic System, which is briefly explained as under:
  - Prove with sound arguments and evidences in the local languages that the fundamentals of this System – Oneness of God, Oneness of human race, Prophethood of Muhammad and the Hereafter – are not only true but are the natural and fundamental realities of this universe and the human life.
  - Explain in detail in the light of its natural capabilities that this System can successfully solve the various problems of life and rescue humanity from different twists and turns of time.
  - Present the record of its practical efficacies and benefits from history before the world so that it could see that whenever this System was promulgated on human life it was adorned with justice and benevolence, brotherhood and human kindness, truthfulness and sense of responsibility, piety and sense of righteousness, and peace and tranquility. This gave rise to the establishment of a pious and exemplary civilization.
2. Criticizing the existing system from every angle:
  - Prove the basic ideologies and perceptions of the existing system to be false, wrong, unproved and unconnected with sound facts by criticizing them logically and scientifically.
  - Prove in the light of its nature and after analyzing it in detail that ruin, destruction and failure is deeply rooted in this system, and to expect that it would be able to solve the varied and complicated problems of human life and take the humanity towards success and salvation is nothing but a mirage.
  - Make it very clear from the instances of its practical performance that it has generally provided the humankind with bitter and acrid fruits, and has

gifted the human life with commotion, chaos, immorality and afflictions, and it has never been able to provide true success and salvation for the mankind.

These are the positive and negative lines on which the Islamic Movement has devised plans to fight the existing system, and logically these can be the only lines on the basis of which it can liberate the minds of the people of the country from the clutches of the existing system and satisfy them with the truthfulness and efficacy of the Islamic System. Hence, from its very inception the Islamic Movement is working on these lines and is determined to do so in future too.

---



## OPPOSITION

### INEVITABLE EMERGENCE OF OPPOSITION

History tells us that no revolutionary movement has ever been able to traverse free from opposition, and it is not expected too in view of the human psychology of the love for the "old." When this is the fact of the matter, why should we have the delusion with regard to the Islamic Movement that it would not encounter any opposition? On the contrary, history tells us that the Islamic Movements, particularly the missions of the Prophets, had to encounter not one or two but uncountable oppositions, and no other movement could compare with the severity and all round opposition that they encountered. This is quite natural, because unlike other movements, Islamic Movements are revolutionary in its true sense and meaning. No other movement would have its goal to bring in such fundamental, drastic and comprehensive change and revolution in human life as the Islamic Movements do. Moreover, the Islamic Movements never compromise in their fundamental beliefs and principles, never think of reconciling with the circumstances, and sycophancy is against their nature. Further, their claim about their Message is not that it is correct and true, but they claim it alone to be the Truth, and not only they consider everything other than it as wrong, untruth and entirely liable to be rejected, but also consider it necessary to proclaim it openly and thoroughly. It should never be doubted that such a Movement cannot find a comfortable path to traverse and those who oppose it would not confine themselves to just opposing it and nothing more. Hence, it is not surprising that even today the Islamic Movement is facing all round

and severe opposition; rather, it would have been surprising if it had not faced any opposition.

As the emergence of all round opposition is quite on expected lines, so also its continuance is not unexpected, because most of the natural and psychological causes of the opposition themselves are of permanent nature. It is correct to say that the Islamic Movement can suppress these oppositions by wisdom, constancy and fortitude and narrow down their sphere of influence, but it can never annihilate them, as is evidenced by the history of every religious movement; the greatest evidence in this regard is the evidence of the Quranic Movement, every minute of whose entire period, right from the beginning to its reaching the stage of success and power, never passed without any opposition.

## CAUSES AND MOTIVATIONS

If we analyze the causes and motivations of opposition under which the Islamic Movement is being opposed today, we find not just one or two causes or motivations, because neither the mindset of those who oppose are not one and the same, nor their emotions and psychology is similar, nor their motives and intentions are the same. Hence, the analysis in this regard shows that they are numerous, and basically they can be divided into two kinds:

1. Those causes which are general and are all round in nature and are commonly found in all groups and segments.
2. Those causes which are particular and are of limited nature and are found only in a particular community or a particular group.

### 1. General and All-Round Causes

The general and all-round causes which are found in every group – Muslim and non-Muslim, social and political, the ruling and the ruled – are as follows:

- i. The first cause is that of non-acquaintance and misunderstanding. There are numerous persons in the country to whom the real message of the Islamic Movement and its principles and objectives have not reached, or if they have reached them they have not understood them well. Evidently, whatever opinion they form based on the wrong or incomplete information would never be favourable, and if it happens to be favourable it would be based on "unfamiliar admiration" which can be called neither favourable to the Movement nor unfavourable to it.
- ii. The second cause is that disease of suspicion and mistrust which is widespread in our society; particularly it has assumed epidemic proportion with regard to the religious movements. No sooner a religious movement rises than it is immediately decreed that it has been raised just to deceive people and that religion is being used to achieve worldly power. It is not to be denied that this type of allegation is not out of place in each and every case, because man's robe having been blemished with such deceits and religious peddling is an undeniable fact. But this should not mean that now every religious movement be declared deceitful at its inception itself; such an act would be a murder of loftiness of humanity, truth and honesty. However, it is very unfortunate that this has become a habit with the people. In such an environment, if the Islamic Movement had escaped such an assault it would have been a miracle which had not happened so far in the history of mankind. Hence, the incidents show that the Islamic Movement is under this assault from its very inception.

- iii. The third cause is that frustration and mistrust that has embedded in man with regard to the religion itself. Wherever one looks, the world is running away from God and religion; even the so-called devout followers of the religion do not have any serious, sensible and living relationship with it. As far as the belief that the religion could offer guidance in solving the collective problems and issues of human life, only a very few persons believe in it. In view of this general perception of mistrust about the guiding capabilities of religion, how can the Islamic Movement remain unaffected by it? Hence, not only the irreligious but even the religious oppose this Movement just because they think that the Movement talks about traversing in space by means of a bullock cart.
- iv. The fourth cause of the opposition is the ideology of division between religion and politics, which has acquired extraordinary acceptance and popularity in this age, and which even the religious leaders believe in. Whether the arguments and proofs proffered by the people in this regard are worthy of consideration is another matter, which is to be discussed elsewhere. Here we are discussing about the prevalent situation, and that situation has reached such a stage now that this has not remained just an ideology, but has been accepted as a proved reality or perhaps a firm belief. It is not only the politicians and worldly persons, but even a majority of the religious followers, because of their defective religious perceptions, believe in this ideology. Also even those who do not believe in this kind of ideology have generally surrendered themselves before this ideology and do not find courage to open their mouth against it. In such circumstances, it is inevitable for that movement to face opposition

which has come into the field with the belief and message that religion and politics are not different compartments of life, but rather politics is a very important and essential part of religion, without which neither the religious obligations can be discharged fully nor can a righteous society be built. Hence, this has become an unpardonable "heinous crime" of the Islamic Movement, and majority of the countrymen, particularly their ruling elite, declares the Movement not only to be communal, fundamentalist and narrow-minded, but liable to be annihilated because it does not believe in the separation of religion and politics.

- v. The fifth cause is carnality and sensuality; that is some people, even after fully understanding the Movement to be correct and true, oppose it because of their sensuality and evil-mongering, since not only the progress and success of the Movement but even the propagation of its objectives act as a death-knell to their evil nature and carnality. Hence, naturally they are not ready to bear with it in any circumstance.
- vi. The sixth cause is the belief that this Movement, by its nature itself, is false and wrong.

## **2. Causes of Particular and Limited Nature**

The following are the causes and motivations which are limited to a particular community or group.

- i. The first cause, which pertains to groups from Muslim Community, is that particular religious mindset which has developed in them because of living under un-Islamic systems of life for a long time. If a refined and exquisite person is confined in a filthy and stinking compartment, however uncomfortable he feels in the beginning, with the passage of time this feeling gets reduced and a time

comes when he gets accustomed to living in such a filthy and stinking environment. In similar fashion, the psychological pressure also acts. The Muslim Community, which was to be the standard-bearer of Islam and which was to stand as a witness of Truth before the entire world, has today remained aloof from its mission. Hence, it seems to have resigned and contented to live under an un-Islamic and false system of life, and it has reached such a stage that, leave alone its commonality, the hearts and minds of its elites and scholars are getting devoid of the passion and longing for the establishment of the Islamic system of life, and they consider the Islamic System as just an old and sacred monument or memorial, which cannot be now replicated.

The result of showing such apathy and indifference towards its beloved and desired system of life should have naturally resulted in the Muslim Community not sensing the "filth and stink" of the existing system and getting itself so attuned and accustomed to it that generation after generation is allowed to live under its "mercy" and participate, cooperate and even compete to serve it. After getting bewitched with the witchcraft of the existing system, how is it expected that they would welcome the Islamic Movement and consider the existing system as a thorn in their side, and the call to root it out and establish in its place the Islamic System as the call after their own hearts. Hence, it is tragic and amazing that a majority of the standard-bearers of Islam and the Quran instead of considering the Islamic Movement a call after their own hearts, consider it an "affliction" and even do not desist from spending their resources in pushing it back.

When no evidence and proof could be proffered against the principles and objectives of the Movement from the Quran and the life of Prophet Muhammad, new and special aspects of opposition were invented. When frontal assault could not be carried out, it was assaulted from the back, and from the left and the right. Sometimes, it is argued that "in this age" and "in this country" any movement to establish Islam and Islamic System would increase the difficulties of the already distressed Muslim Community; also it is against the Quranic injunction: "*And make not your own hands contribute to (your) destruction.*"<sup>41</sup> Sometimes, it is declared that the standard-bearers and workers of this Movement are not trustworthy and hence the question of cooperating with them does not arise at all. At times, it is asserted that establishment of Islamic system is a frenzied delusion which cannot come true, and wasting our energies and resources on an impossible to achieve goal is insanity. Sometimes, it is tried to be explained that establishment of Islamic System is the reward of good deeds which Allah grants to his righteous servants, and is not an obligated duty for which efforts should be made by making it a goal.

In short, there are many such "arguments" which are proffered to oppose the Islamic Movement, and nearly every one of them is the result of that sick religious mindset which has been exposed above. This mindset feels delighted when virtues and goodness of Islam are described and when faculties of eloquence and oratory are used to prove it to be the best and complete system of life in the world. But when a demand is made to take practical steps

---

<sup>41</sup> The Quran, 2:195.

to establish this very Islam and Islamic System, and prevail it over the human life, a state of anger and constriction sets on this mindset.<sup>42</sup>

Obviously, it was expected that if these people do not find courage in them to take part in the active struggle to establish Islam, at least they would have

---

<sup>42</sup> The "autobiography" of this Movement contains many such evidences of this fact. Till it had not assumed the shape of a formal Movement and was passing through its initial stages, and its activities were confined to just ideological and scholarly efforts, the religious groups considered and declared it to be the best Jihad and struggle in the cause of Islam, and had the best and the most respectful and praiseworthy words and regards for the author. But when these efforts went beyond idealistic and scholarly limits and reached practical stage and the natural demand of making Islam the system of our entire life began to sound loud and clear, suddenly the direction of the wind changed and the praise and appreciation were replaced by opposition and censure. Also, some of those who had responded to the call could not journey far with the Movement and returned back to their old paths citing various differences and faults. While turning back, though most of them said that they were not opposed to the goal but were opposed to the character and conduct of a person or a few persons (i.e. they had separated from the Movement only for the sake of the objectives of the Movement, and that it was the sincere love, true devotion and the passion of selfless service for the goal of establishment of Islam that had forced them to take that extraordinary step), but later their own attitude and activities clearly showed that they themselves were not familiar with their own subconscious. May be their opinions and complaints were correct, but it cannot be denied that their subconscious was getting estranged from the essentiality of the goal itself, which later reached the level of conscious estrangement. Had it not been this state of affairs, then the world would have seen them, after getting out of the "useless" system, getting even more active for the real goal; that their tongues would have been more vigorously and loudly proclaiming the call of "*O you who believe, enter into Islam wholeheartedly* (The Quran, 2:208)," and "*Establish the Religion*" (The Quran, 42:13) and such a call would have been full of emotion, passion and sincerity; their minds would have become more conditioned to be more concerned with the goal; their call and message would have become more attractive and their actions more captivating; and their vexation and struggle against the Untruth would have become even more acute. But, leave aside seeing the outcome of such lofty expectations, it was seen with much amazement that they remained inert and mute from the goal itself. This turnaround can only be construed that these people went back to their original position from where they had come to join the Movement, and the assumption says that the thing that forced them back was generally that mindset which is being discussed here, and which is, like a parasite, overwhelming whatever has remained of the Faith and beliefs of the members of the Muslim Community.



remained silent and would not even think of opposing those who have taken up this work. But alas, many of these people did not allow us to entertain such an expectation from them and with their active behaviour proclaimed that "those who are not with us are against us." Perhaps, they have this thought in their subconscious that not opposing this Movement would expose them not only to be irresponsible but also prove the Movement to be based on Truth, and thus automatically make them to stand in the box as culprits. It is obvious that it would not have been easy for them to take such a stance. Hence, they were forced to join the forces of opposition.

- ii. The cause which is particular to the non-Muslims which has motivated them to oppose the Movement is their "communal prejudice." This prejudice is that general and comprehensive mental disease, which, more or less, is found in the followers of a religion against the followers of another religion. Only a few such noble and truth-loving spirits are found who rise above narrow-mindedness and communal feelings and decide to accept or reject a thing just on its merits and demerits. Hence, this is the prejudice which has become a strong impediment in the path of the Islamic Movement. When the non-Muslims hear that efforts are being made in this country to establish Islam, they generally think that this is a dangerous scheme of converting our people into Muslims, or establishing a Muslim State in the country; thereafter they consider opposing the Movement their communal duty. Their minds are not at all in a position to appreciate the vital difference between an "Islamic State" and a "Muslim State," nor they understand that a true Islamic Movement and the popular propagation

activities are two different things, nor they try to ponder that if this Movement was just a scheme to increase the Muslim population and establish a Muslim State, why Muslims themselves are opposed to it instead of welcoming it, and why only a miniscule minority is with the Movement. If the cause of this mindset is searched out, surely it would be "communal bias." These people view this Movement as the one which has been raised to establish a religion which is fundamentally different from their religion and whose progression means regression of their religion, their culture, their nation and their community.

Although this communal prejudice in itself is so strong that it would vehemently encourage the people to oppose the Islamic Movement, but, unfortunately, it has got a powerful "ally" which has increased its power and effect tremendously, and this "ally" is the national wrangling and communal tension which was in existence between Muslims and Hindus in the near past, whose bitterness cannot be easily forgotten. This struggle has not only made the non-Muslims rivals of the Muslims but also Islam itself. Naturally, the Islamic Movement also cannot escape its consequences. Hence, many non-Muslims consider the Movement as a "new mould" of national aspirations of Muslims, and in their view its nature, instead of being a principled and ideological Movement, is that of a national movement of such a community which has been in confrontation with them in the past and has been inflicting on them deep wounds. In such circumstances, they consider this Movement a new challenge for their nation and their religion, after which they cannot think of anything but of opposing it.

- iii. The third cause which concerns particularly the ruling class is, to a large extent, fit the proverb: "The Government has only ears not the eyes." Although the words and actions of the Islamic Movement are just like an open book, tragically even after passage of a long period of time, the information that the Government possesses about it is wrong and defective, and the sense of responsibility it has shown so far cannot be appreciated at all. It generally depends on the information provided by such reporters who themselves are not capable of understanding well the constitution of the Movement, its principles, its terminologies and even its literature. Moreover, their minds also are, more or less, beset with the prejudices and biases against the Movement. It is obvious that the opinion formed about the Islamic Movement based on the information provided by such reporters cannot be expected to be just and correct. Hence, the statements that the Government issues from time to time and the attitude it adopts towards its workers and leaders does not show any evidence of realistic approach nor does it show any signs of truth and justice. The allegations levelled against the Movement by the Government are so strange that anyone who has some inkling of the Movement's goal, its system of working, its constitution, its principles, its nature and its history would consider them an outrage. The Government, in spite of all its information gathering machinery, has so far not been able to point out a black spot in the long history of the Movement. In spite of all this, if the Government does not desist from leveling allegations against the Movement, then either it should be the result of its lamentable ignorance, or extremely unfounded suspicion. If it is

place and from colony to colony and call on people to become devotees of Allah in its true sense. Apart from this, they never paid any attention to other issues and problems faced by the Community (the best example in this regard is that of the mission of Prophet Jesus).

In the second instance, the Prophets used to widen their sphere of activities and efforts, and considered the issues and problems faced by the Community as their own and adopted every effort and method to solve them. However, they never allowed these problems to become their primary focus of attention. Their primary point of attention always remained inviting people towards good, reformation of beliefs and deeds and purification of human souls, because this always happened to be the real and fundamental problem of individuals and communities; solving this fundamental problem was the key to solving other problems.

## **6. Implied Migration:**

These Prophets never faced the stages of migration and war, as the other Prophets had to face who had been sent to the unbelievers and the polytheists. Similarly, their opponents were never subjected to punishments directly from Allah which annihilated them. (The reason for this was the particular nature of their movements that they used to work among the People of the Book and not among the unbelievers and the polytheists. Their opponents in spite of their opposition, being the believers in Allah and His Guidance, could not be treated at par with the unbelievers and the polytheists.) However, the fact remained that these stages had occurred implicitly. Hence, the Prophets finally severed their ties completely with those people who remained adamant in their opposition, and while departing from the world, cursed them:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ○

*"Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary, because they disobeyed and persisted in Excesses."*

*(The Quran, 5:78)*

Even when the entire nation, or at least a majority of them, used to have become the followers of the Prophets, whenever they deviated or disobeyed from the Divine Guidance they had to face the same fate. [We get a clear proof of this from the prophetic life of Prophet Moses. When the Children of Israel refused to obey his orders to wage war, Prophet Moses supplicated to Allah to separate him from those who had rebelled, which was nothing but a supplication of curse on the Children of Israel. His supplication was accepted by Allah and the Children of Israel were denied access to Palestine for forty years and were made to wander in the desert of Sinai. The Quran says: قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ○ قَالَ فَإِنَّهَا مُتَحَرِّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيذُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ○

*"He (Moses) said: 'O my Lord, I have power only over myself and my brother; so separate us from this rebellious people.' Allah said: 'Therefore, will the land be out of their reach for forty years; in distraction will they wander through the land; but sorrow thou not over these rebellious people.'"* (The Quran, 5:25-26)]

## 7. Continuation of the Movement:

The Movement which could not reach its goal in the lifetime of its Prophet – and most of the time it so happened – the activities of the Movement did not stop after his death, but were continued by his followers until the message spread far and wide, opposition was curtailed and Allah bestowed the propagators of Truth victory and

power, i.e. the Movement reached its goal. [The clear example of this fact is the Movement of Prophet Jesus, whose followers in his lifetime were just 12 individuals. But after Jesus, his Movement continuously spread through the efforts of his true followers so much so that they subdued their opponents. The Holy Quran says:

فَأَمَدَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَآءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ  
عَدُوِّهِمْ فَأَصْبَحُوا ظَٰلِمِينَ ۝

*"Then a portion of the Children of Israel believed, and a portion disbelieved; but We gave power to those who believed against their enemies, and they became the ones that prevailed."* (61:14)

### III. CONCURRENT PLAN OF ACTION AMONGST THE UNBELIEVERS AND THE PEOPLE OF THE BOOK

The plan of action of those Prophets whose audience were both the People of the Book and the unbelievers and polytheists, were naturally of dual characteristics. That is, on the one hand, they adopted that plan of action which the Prophets sent amongst the unbelievers and polytheists had prepared (which has already been explained), and, on the other, also acted upon the plan of action that the Prophets who had been sent amongst the People of the Book had adopted (details of which have already been mentioned).

Because of adopting two different kinds of plans of action and the audience also being of two kinds, development of a few complications was natural. However, the prophetic wisdom used to successfully overcome these complications with moderation and no group was treated with immoderation. The Prophets used to pay equal attention to each of the group while discharging their prophetic mission.

As far as migration is concerned, it depended entirely on the attitude of the unbelievers and polytheists. When

majority of them refused to accept the Truth and even refused to tolerate the Prophets and their followers in their midst, the Prophets used to migrate along with their followers. Otherwise, they used to stay in their places and continue with their mission. Hence, Prophet Moses migrated, while Prophet Joseph stayed on.

#### **IV. PLAN OF ACTION OF PROPHET MUHAMMAD (Peace and Blessings be upon him)**

Since the mission of the Final Prophet Muhammad (peace and blessings be upon him) was unique from different aspects – he was the final and the last Prophet, he was sent for the entire world, he was sent both for the People of the Book and the unbelievers and the polytheists (his mission was not of a subsidiary nature to any one of the groups as was the case with Prophet Joseph and Prophet Moses whose mission towards the Copts was of subsidiary nature) – hence his plan of action was also unique which is found in all its details in the pages of history and the Holy Quran. The fundamental characteristics of this plan are as follows:

##### **1. Sequence of the Preaching:**

Since the mission of Prophet Muhammad was universal and not one or two nations, but all the nations of the world were the audience of his mission, it was necessary to form such a sequence of propagation which was most suitable and successful to achieve the objective, because propagation among a particular nation or among the people of a particular region at one and the same time was possible, as was the case with the mission of previous Prophets, but taking up propagation work simultaneously among all the peoples of the world was quite impossible at that time when the means of communication were very primitive; even today when extraordinary facilities of communication are available, it is quite impossible to do

effective and successful that no other better methods can be thought of.

## **THE ATTITUDE OF THE MOVEMENT WHILE RESPONDING TO THE OPPOSITION**

Keeping in view the aforesaid Divine instructions, the methods that the Islamic Movement has adopted to confront different types of opposition are briefly explained below:

### **A) The opposition that comes into existence because of general and all-round causes:**

1. In response to the opposition caused by lack of knowledge and misunderstanding, the Movement tries to adopt every that method which is necessary to make its message very clear and understandable to its audience, as is the objective of the instruction of the Holy Quran mentioned at No.1 above, and as the common sense demands. It is quite obvious that if a person is opposing the Movement because its message has not been made clear to him, then the fundamental method of turning his opposition to cooperation and support would be nothing else but to turn his non-acquaintance with the message into acquaintance. Therefore, proper knowledge and information is provided to those who are in dark with regard to the message and objectives of the Movement.
2. Since the Islamic Movement can effectively respond to the opposition based on misunderstanding either through its mode of operations and the practical attitude of its standard-bearers, or to a certain extent through sound explanation of its principles and objectives, it largely depends on these three things. It always takes care that no deficiencies are crept into in its



mode of operations in order not to give any occasion for assumptions and so that every just person gets convinced that the mode of operations adopted by the Movement is not that of an opportunistic and crafty group. Similarly, it also keeps an eye that the practical attitude of its workers, their ethical behaviour and their general activities do not get deviated from that righteous and pious straight path which alone is the path that takes them to their sacred goal, so that people are convinced that these cannot be the faces of fraudsters, opportunists and traders in religion so much so that even their opponents would cry out that these people are such that their words could be wrong but duality cannot be found in their words and actions, their minds could fail them in right perception of a thing but their conscience cannot be said to be bereft of sincerity and truthfulness. However, in spite of all these efforts, the Movement is not deluded that it is easy to break down the force of the storm of misunderstandings and hence it carries out its activities with great patience and constancy, and hopes that the Truth cannot remain hidden forever in the cloud of smoke raised by misunderstandings and false allegations; rather a time would come when this cloud of smoke would scatter and the Truth would assert and manifest itself. Hence, thank God, this has been accomplished to a large extent; those who used to continuously level allegations of destructive and mischievous activities against the Movement now seldom find the courage to do so. Instead, now they have invented new allegations and objections to discharge their "duty" of opposition; for example, now they allege that the ideology of the Movement is anti-national, etc.

3. In response to the opposition created by the despondency and mistrust in the capabilities of religion to lead, the Islamic Movement has adopted the attitude of clear manifestation of the reality and sound arguments and reasoning. That is, with sound arguments and evidences, it manifests the fact that Islam is such system of life which has the best and successful solution for all the problems of human life, and it ensures not only success in this world but also salvation in the Hereafter; it has proved its capabilities in the past for a very long period of time and given the opportunity would certainly do so in the future too. Today, if Islam is not seen in the civil, social, political and collective fields of human life, it is not that it is incapable of marching with the time; rather the time today is incapable of marching along with it. Otherwise, whenever the hearts and minds of men once again attain that piety, that broadness and that loftiness that would enable them to concord with the universality of the principles of Islamic System, loftiness of its objectives, beauty of its standards, righteousness of its ideologies and its spirit of progress, this system would solve their problems in such a successful manner which cannot even be imagined now. To prove this claim and to manifest this reality, the Islamic Movement is engaged in preparation of such literature which clearly explains the principles that Islam presents concerning important issues of human life and based on these principles how these issues can be successfully solved.
4. The Islamic Movement counters with sound arguments and evidences the opposition created by the dominant ideology of division of religion and politics. Hence, it has made it very clear that whatever the other religions might say, Islam does

not believe in separation of politics from religion, and that not one but many religious facts declare this ideology to be irreligious and evil. For example, along with the perceptions of "Allah," the "Religion" and "worship of Allah," the Holy Quran also declares "politics" to be an important part of the Religion of Islam. Similarly, among the ordinances of the Quran and the Traditions, ordinances regarding politics are emphasized in the same manner in which ordinances regarding prayers, Zakat, Fasting, Hajj, etc. are emphasized, and their obedience is also obligated and considered as religious duties as the other ordinances are. Moreover, the obedience of most of the other obligated duties depends on the obedience and promulgation of political ordinances. Therefore, to say that Islam is also a religion similar to those religions which have no connection with politics is denying the presence of sun in broad daylight.

5. The response to the opposition based on animalism and egotism is that it should be ignored with patience and dignified calmness, because such people who insist on sacrificing the Truth at the altar of carnal desires and knowingly make opposing the Truth their practice should be left alone and if any attention is paid to them it should be to the extent of praying for them that they are cured of this disease. Hence, the Islamic Movement has adopted this path concerning such opponents.
6. In confronting the opposition which is the result of the perception that the Islamic Movement itself is wrong and is based on untruth, the Movement is continuously trying to prove its truthfulness with sound arguments and evidences. For this purpose, it brings to light three fundamental facts: (1) That for the guidance of man and his true success and

salvation, guidance from Allah is absolutely essential; (2) that this Guidance can be found only in the pages of the Holy Quran and in the form of Islam; and (3) that without following this Guidance, i.e. complete obedience of ordinances of Islam as contained in the Quran and the Traditions, neither can the duty of its obedience can be discharged nor can its benefits could be derived. In other words, the call of the Islamic Movement to "establish the Religion of Islam" is nothing but complete obedience of this Divine Guidance.

**B) The opposition that comes into existence because of causes of some special and limited nature:**

1. The first opposition, which is particular to the Muslim groups, is the result of their defective perception of Islam, their soul-less religiosity and their defeatist mentality. To counter this opposition, the efforts of the Islamic Movement are geared towards creating in them the spirit of self-acquaintance and free their minds from the clutches of that soul-less perception of Religion and religiosity which has embedded in them because of living for a long time under an un-Islamic environment and system of life. For this purpose, the Islamic Movement, on the one hand, brings before them with all the details and evidences the comprehensive, invigorating and revolutionary perception of Islam, and on the other tries to awaken that sense of Faith which cannot allow a faithful to tolerate any un-Islamic system of life and ungodly State and its government, and which prepares him to discharge the duties of "standing witness of the Truth" and "establishment of Religion of Islam," for which purpose alone the Muslim Community has been raised in the world.

2. The second opposition is based on communal bias and prejudices which is particular with the non-Muslims. To combat this opposition, the Islamic Movement strives from different angles.
  - a) The most important and fundamental effort is to create in them a genuine love for Truth and concern for the Hereafter so that they could adopt the attitude of accepting or rejecting a thing based on its merits.
  - b) The second effort that it has undertaken is to manifest on them the reality of Islam and its nature, and make it clear to them with complete details and effective arguments that Islam is neither the national religion of Muslims, nor is it a rival of any other Divine religion. Rather, it is the Religion that has been revealed for the entire humanity by its Creator and is the last chain of that Guidance which the Mercy of Allah has been bestowing on mankind from the very inception and whose fundamental principles and ordinances have always been identical, and now even following the past Divine revelations and achieving their objectives also depends on following Islam. Like air, water and light, the nature of Islam is all-encompassing and universal. As the material existence of man depends on these things which Allah has provided for the entire mankind, similarly the ethical and spiritual life of man depends on Islam which Allah has revealed for the entire humanity till the eternity. Hence, as Islam belongs to Muslims it belongs to others too.
  - c) The third effort is to remove the misunderstanding of considering "Islamic State" and "Muslim State" as one and the same. With the help of intellectual, religious and historical

proofs, the fact should be laid bare that Islamic State is quite different from the Muslim State and that there is a fundamental difference between the two. They are different from each other in their principles, their objectives, their standards, their activities, their achievements, in short in everything. Although the rulers of both the Islamic State and the Muslim State would be Muslims, but their spheres of activities are quite different. While the Islamic State is bounded by the ethical limits, and completely follows Allah's ordinances and fulfills the Will of Allah, the Muslim State serves the aspirations of Muslim nation. While the objective of the Islamic State is to establish truth and justice, encouragement of righteousness and rooting out injustice, oppression and evil, the Muslim State is always concerned with the welfare of the Muslim nation and takes into consideration some other thing only when the national interest permits it. Hence, let alone the non-Muslims, a Muslim State cannot be endured by a true Muslim, while an Islamic State and Islamic System is that soothing gift which should act as a balm to the eyes of every righteous and good-natured person.

- d) The fourth effort of the Islamic Movement in this regard is to completely obliterate the residual effects of national wrangling that has been an accursed gift of the politics prior to the partition of India. Hence, the Islamic Movement constantly advises Muslims to keep away from all those methods and desist from all such arguments, debates and demands which generate such a wrangling, and rising above the status of just being a "nation" adopt such attitude which

befits a principled party, and focusing their attention on the goal of propagation of the Religion of Allah, standing as its witness and establishing it, concentrate all their interests and activities on it. All their fight and struggle should be only against false principles and false beliefs; against infidelity and ignorance; against polytheism and impiety; against irreligion and ungodliness; and against the untruth and non-Islam. Similarly, all their struggles should be for true principles and beliefs; for the faith and religion; for the ethical behaviour and righteous acts; for godliness and piety; and for the truth and Islam, and they should see to it that any of their "nationalist" attitudes should not become an impediment in the path of the Islamic Movement.

3. The third kind of opposition which manifests from the ruling class contains some important particularities. The response of the Islamic Movement to this kind of opposition is to bring forth before these important and responsible people of the society every facet of the Movement as clearly as a mirror so much so that they themselves could see and understand the objectives of the Movement, its programme and the ways and means that it adopts to achieve its objectives. For this purpose, it adopts all such strategies that are required to be adopted; it sends them its Constitution, its programme and that literature which explains its principles and objectives, and on appropriate occasions, its workers personally meet the members of the ruling class and try to provide necessary information which clears the misunderstandings and ignorance about the Movement. Although these efforts have not been

quite successful and most of them have not shown any change in their attitude towards the Movement, they cannot be said to have been completely in vain. Even if the efforts of the Movement were to have gone in vain, it would never give up its efforts, because it believes in the principle of discharging its duty whether others do it or not. Hence, without paying undue attention to the attitude of the ruling class, the Islamic Movement keeps on trying to explain its message to them and will do so in future too, because, from the point of view of propagation, their importance is more than the others. Moreover, apart from their status as the members of the ruling class, they are to be addressed and given the message of the Movement as any other ordinary person. Besides, being the leaders of the society, according to the Holy Quran, they are the foremost audience of the Movement. In other words, getting the message of the Movement to them and explaining all its facets clearly to them, is essential for three reasons: (1) Since they are the rulers of the country, they should not be allowed to remain oblivious of the Movement or misunderstand it; (2) being the members of the society, the message should reach them also; (3) being the rulers of the country, fundamentally they are the most important audience of the Movement.

In this regard, one thing should be made very clear. The Islamic Movement is not in any kind of delusion that the Government opposes the Movement only because of misinformation and misunderstandings and that if these misunderstandings are cleared, there would not be any cause for opposition. On the contrary, it is aware of the fact that the reasons and causes for opposition of the Government could be something



else and it can oppose it even after having correct and true information about it. Hence, wherever it feels that the cause of the opposition is not ignorance or misunderstanding but something else, it adopts suitable strategy to counter it. However, in spite of all these efforts it feels that the opposition of the Government would never stop, because when this Movement wants to establish a particular collective system in place of the present system, it is natural that the present system should consider it as its rival, and it is quite obvious that "rival" is not a thing to be tolerated quietly.

---

## IMPORTANT NATIONAL AND COMMUNITY ISSUES

### IMPORTANCE OF ISSUES FROM MOVEMENT'S PERSPECTIVE

There is no doubt that only two issues are the focus of attention to the Islamic Movement: (1) Conveying the message of Truth to all servants of Allah; and (2) grooming and training of its workers in the fields of ideology, faith and practical aspects of the Movement, as has been explained above. However, for certain reasons, it does not ignore those issues that the country and the Muslim Community practically face. Necessary explanation of those reasons is as follows:

1. The first reason is the interest of the Movement itself. It is obvious that this Movement does not function in space to remain unconcern with the happenings on this earth. On the contrary, this world and the active life of this world is its field of action; it wants to establish in it its true system of life; and the people living in it are its targeted audience and developing in them ideological, intellectual and practical adherence to Allah and His True Religion is its desire. As the Movement uses all its resources and energy to create the aforesaid "adherence," it is logical for it to protect whatever "adherence" has remained in the Muslim Community in this age of regression and not allow any further deterioration to creep in, because this "adherence," though defective is a valuable asset for the Movement. With its sincere efforts this defective "adherence" can be turned into a wholesome adherence, and if it ignores its responsibilities in this regard, it means to give a free

hand to the internal and external causes of regression and allow them to accelerate the momentum of regression and thus make this "adherence" even more lifeless, resulting in making it more and more useless to the Movement too. Evidently, it would be an illogical and imprudent act. It would be difficult to understand and fathom the dangers of this imprudence unless we do not analyze with open eyes those causes and factors which are particularly confronting the Islamic ideology, Islamic standards and Islamic perceptions, more so when they are also armed with the political power. It is a fact that apart from the shortcomings and carelessness of the Muslims themselves, the educational policies and the cultural schemes that the national Government has devised after independence are such that they are sucking out the leftover "adherence" and Islamism like leeches and wants to suck out their last drop of blood. In such circumstances, how can that Movement remain a silent spectator whose goal is to create and sustain the spirit of godliness throughout the arteries and veins of humanity, and paint the entire human life with the colour of Islam? These steps of the existing system of Government are, in fact, powerful and continuous assault, confronting which is the most important duty of the Islamic Movement. Otherwise, by the time it could rekindle the light of truth in a few hearts with its limited resources and by sticking on only to its positive propagation activities, the all pervading and powerful resources of the ruling system would have increased to dangerous levels the darkness of untruth in thousands of hearts and minds. Therefore, it is in the interest of the Islamic Movement to confront all such steps which are carrying out deathly night attacks on the remaining religious attachment of the Muslim Community.

2. The second reason is that Islam has obligated many duties on its followers concerning fellow-Muslims and other servants of Allah, fulfilling which is the obligation of religion and Faith. For example, helping them during their indigence; protecting and safeguarding their rights when weak and powerless; defending them from acts of oppression; cooperating with them in the acts of constructive and righteous activities; and many such other activities are part of the obligated duties of Muslims. Therefore, the associates of the Islamic Movement cannot ignore fulfillment of these obligatory duties; rather being propagators of the Religion of Islam, they are supposed to fulfill these responsibilities even more diligently than common Muslims. Particularly, ignoring these duties in the present extraordinary circumstances when their necessity has assumed greater importance, would be proof of lack of sense of Faith, and it is an open fact that the Islamic Movement – the Movement to establish the Religion of Islam – can still remain an Islamic Movement after losing every other thing but cannot remain so after losing the sense of Faith in its workers and standard bearers.

## **LIMITATION OF PAYING PRACTICAL ATTENTION TO THE ISSUES**

These issues, which the country and the Muslim Community are facing, are innumerable, and this abundance is not unexpected too. Particularly, the issues and problems which have been created for the Muslim Community are not at all few, because an un-Islamic system of governance quite naturally generates problems and more problems for Islam and its followers; it would not allow any part of the human life to remain straightened. Therefore, nobody should be surprised if he finds

abundance of problems for the people of the country in general and Muslims in particular.

In spite of abundance of problems and their importance, the Islamic Movement cannot make them the subject of its practical attention for various reasons, some of which are:

- The first and foremost fundamental reason is quite obvious; that is, the real subject and focus of the Islamic Movement is propagation of Religion of Allah and grooming and training of its workers.
- The second reason is that the correct and lasting solutions to these problems depend on the success of the Islamic Movement, without which whatever efforts are made only partial and temporary solutions can be found and the severity of the problems can be lessened but it is impossible to find successful and lasting solutions.
- The third reason is that as far as the “partial and temporary solutions” are concerned, there are many organizations and movements which are engaged in this endeavour, while there is no other organization or movement except the Islamic Movement which is engaged in the fundamental work of establishing the Religion of Islam.
- The fourth reason is that only limited resources are at the disposal of the Islamic Movement.

These circumstances and the aforesaid reasons demand that the Islamic Movement pay only limited attention towards the problems faced by the country and the Muslim Community and give them only secondary importance in its programmes.

## **THE PRINCIPLED DIVISION OF THE ISSUES**

The limits that the Islamic Movement has fixed for itself in paying attention to these issues are fundamentally based on two things. One is its assets of resources, and the

other is the grading according to the importance of the issues. That is, while it has considered necessary to keep in view its resources and strength and spending what portion of them on these issues would be correct and reasonable, it has also considered imperative to ascertain which of the innumerable issues faced by the country and the Community are more important; which are more dangerous as far as their affects are concerned and which are less dangerous; which are the schemes and policies of the existing system and the difficulties created by the prevalent circumstances in the country that would deeply and strongly affect our future and which that are not as strong and effective. In order to adopt a wise and balanced plan of action it is necessary to analyse in detail the aforesaid two things. Hence, in the light of this two-sided analysis, it has, in the first instance, divided these issues into two kinds: (1) the more important issues; and (2) the less important issues, and then has chalked out different programmes to tackle them according to their nature. With regard to the first kind of problems, they are included in its practical activities, while with regard to the second kind, its attention is limited to just stating its thoughts and opinions about them. This is not because that it does not consider them important, or does not think them important to itself and the Muslim Community; rather its resources and manpower does not permit it to practically take up these issues. Had its resources been sufficient and comprehensive, it would certainly have included them also into the sphere of its practical activities. But with limited resources it cannot think about it. Otherwise, the expansion of its activities would divide its limited resources on innumerable fronts rendering them ineffectual.

## THE MOST IMPORTANT ISSUES

The first kind of issues that the Islamic Movement has included in its sphere of activities because of their extraordinary importance, are as follows:

1. Promotion of primary religious education.
2. To get exemption for the Muslim children from the Government compulsory educational system.
3. Reformation of the Government syllabus.
4. Protection of Muslim Personal Law, i.e. the laws pertaining to the personal lives of Muslims.
5. Religious awakening in Muslims and cultivation of sense of their duties and responsibilities.
6. Social service.
7. Eradication of communalism and stemming of nationalistic rivalry.
8. Establishment of good (piety and righteousness) and eradication of evil (materialism, impiety and immorality) from the country.
9. Safeguarding the lives and wealth of Muslims.

The reasons for considering the aforesaid issues as the most important become evident with a little pondering.

1. The exceptional importance of the "promotion of primary religious education" is quite evident, because the new generations of Muslims remaining "Muslims" is entirely dependent on their religious education and training, and it is also a fact that to the extent to which the new generation of the Muslims are really "Muslims," to that extent it would have in them selfhood and the sense of their obligated duty, and then to the extent this sense exists, to that extent the call of the Islamic Movement would become the call after their own hearts. Therefore, establishing a comprehensive religious educational system for the Muslim children besides being a very important to the Muslim Community is also a necessity of the Islamic Movement.

2. The struggle to "get exemption for the Muslim children from the Government compulsory educational system" is in fact the struggle of saving them from the severe dangers of cultural and religious apostasy. It is a fact that almost all the State Governments have promulgated such syllabi which are very dangerous from the Islamic point of view. These syllabi include such books which contain on the one hand polytheistic beliefs and ideologies, and on the other they are not bereft of material which generates hatred and aversion against Muslims. Moreover, 98% of the staff that teaches these syllabi believes in these beliefs, ideologies and the myths. Hence, it is to be expected that the teachers will not only teach but also groom their students according to these beliefs and perceptions. It is obvious that the repercussion of such education and training in respect of Muslims would not only be worrisome but would also be very disastrous. When their clean-slated minds are painted with the colours of myth and polytheistic perceptions, it is not difficult to visualize the kind of "Muslims" that would come out of such educational institutions. Today's Muslims are no doubt ignorant of Islamic teachings and are illiterates. But tomorrow's "literate Muslims" would be even far more removed from Islam and Islamic teachings than today's "ignorant and illiterate Muslims." The compulsory implementation of this educational scheme of the Government has already been decided upon, and just because of financial constraints it has not been implemented all over the country. But it is a fact that the government is determined to implement it in every part of the country and it is its constitutional responsibility too. In such circumstances, it is absolutely necessary to protect the Muslim children from the assault of polytheism and atheism, which can be done only if the Muslim children get exempted from



this scheme so that no Muslim child is forced to get educated under this dangerous system of education and training. Otherwise, as has been stated, the epidemic of aversion to Islam and mental apostasy would spread which would prove to be a great tragedy for Islam, which in turn would make the future of the Islamic Movement bleak because in such circumstances the minds of "tomorrow's Muslims" would be more alien to its principles and objectives than the minds of "today's Muslims." Therefore, getting exemption for the Muslim children from the compulsory educational scheme of the government is certainly the most important necessity of the time, so much so its importance is more than the "promotion of the primary religious education," since benefits of the scheme of primary religious education can be derived only when the Muslim children are not legally bounded to get admitted in the Government schools. Otherwise, if they are not free to admit themselves in the religious schools, who would prefer to get educated in them?

3. The "reformation of the Government syllabus" is also linked with the dangers of the compulsory educational scheme of the Government which has been explained above. It is because that even after the successful struggle of getting the Muslim children exempted from the implementation of this scheme, there would remain a considerable number of Muslim children who would be unable to get admitted in a free religious institution and would be forced to seek education in Government schools, because it is practically impossible for the Muslim Community to immediately establish large number of religious schools to cater to its entire needs, and even if it were to establish such institutions; it is impractical to expect all the Muslims to get their wards admitted in such institutions. There would always be a large number of Muslim children who would get

admitted in the Government schools and to save these children from the evil effects of Government syllabi, efforts should be made, as far as possible, to reform them and make them more "acceptable," because even after reformation a syllabus formulated by a secular educational system, in spite of its merits, cannot be wholly satisfactory from the religious point of view and can only be passable.

4. "Protection of Muslim Personal Law" in a way is similar to protecting the Muslim children from the evil effects of compulsory Government educational system. In the present context, the Muslims having been deprived of following collective ordinances because of living under a non-Islamic system of governance and thus their collective life having become entirely un-Islamic, now their personal Islamic life is also under threat. The Constitution of the country instructs, and the Government is very eager to act, that a Uniform Civil Code be formulated and implemented for all the citizens of the country irrespective of their religion and community. If the Government succeeds in its resolve, it would mean that the Islamic laws which are promulgated on Muslims with regard to marriage, divorce, inheritance, wills, bequests, etc. would be withdrawn and those terms and conditions obligated by the Islamic Law would be rendered not only unnecessary but redundant what the Quran and the Traditions have declared necessary in this regard. For example, the conditions of Faith and Islam can be declared unnecessary for marriage (though the Quran declares unlawful marriage to a non-Muslim); polygamy in exceptional circumstances can be declared unlawful (whereas the Islamic Law permits it); the right to divorce can be taken away from the purview of the husband and handed over to a Government department, or both husband and wife are given equal rights in this

behalf (though under Islamic Law only husband has this right); in the division of inheritance the shares of both sons and daughter could be made equal (whereas the Quran has clearly fixed the shares of sons twice the share of the daughters). In short, in the event of getting a Uniform Civil Code promulgated many such possibilities exist. God forbid, if this were to happen, the already weakened mental and practical relationship of Muslims with their religion will succumb and their religious identity, except within the boundaries of the mosques, would cease to exist, because the nationalistic individuality and the cultural and religious identity of a community decisively depend on its personal laws and their obliteration would sound its death-knell. Therefore, the suggestion to terminate the Muslim Personal Law is actually demolition of whatever portion of Islam that has remained over in this country, which the Islamic Movement considers as a direct challenge to it because its objective is to re-establish the already demolished portions of Islam.

5. "Religious awakening in Muslims and cultivation of sense of their duties and responsibilities" is nothing but leveling the field for the Islamic Movement, and therefore it should be considered as a part of the task of Islamic Movement, because the nearer the Muslims get to their Religion nearer they get to the Movement. Therefore, its efforts are quite natural and also essential that the knowledge of Islam spreads among them, they get acquainted with religious temperament, their ideology and deeds are moulded in true devoutness, they hold on to the rope (the Quran) of Allah unitedly, and thus their collective life gradually becomes capable of standing as "witness" of Islam; otherwise, their present attitude of carelessness towards Islam would become a massive impediment for the Movement.

6. "Social service" on the one hand is the practical manifestation of feelings of humanity, brotherhood, mercy and benevolence that has a prominent place in the fundamentals of Islamic ethics, so much so that Faith and insensitivity to the pain and sufferings of other human beings cannot combine together. On the other hand, this activity has a tremendous capability of winning over hearts and minds of people. Therefore, its importance for the Islamic Movement both in principle and as an objective is quite indisputable. Hence, as any true follower of Islam cannot be perceived without this important attribute, the workers of the Movement also cannot be bereft of this essential religious attribute. When this is the fact, the Movement does not have to issue specific instructions to its workers in this behalf, since it is not a question of policy matter or a national or communal issue. As Muslims social service is an obligated duty on them which they have to discharge on their own as a demand of their Faith.

However, it is to be decided at the organizational level of the Islamic Movement whether the work of social service is to be undertaken individually or at organizational level. If it is to be taken up at the organizational level, then it becomes a national and community related issue and the Islamic Movement has added on this into its programme on this basis. The reason for this decision is the situations that the Muslim community in particular and the entire country in general has to face from time to time. For example, the communal riots in which Muslims face large scale destruction of life and property, or natural calamities in the shape of floods, cyclones, droughts, which cause widespread destruction in the country. It is obvious that in such situations, individual efforts and help are not effective and require collective efforts to bear any results.

7. "Eradication of communalism and stemming of nationalistic rivalry" is important for the Islamic Movement on two accounts. One is that communalism and nationalistic rivalry are such dangerous evils that eat away the fundamental ethical values of humanity, brotherhood, justice, truthfulness and benevolence as fire eats away everything in its wake. It can easily be surmised not as a single evil but mother of all evils. Good deeds cannot take root in the society which is afflicted by this evil. Hence, the Islamic Movement whose fundamental mission is eradication of evil and establishment of good cannot bear with it and considers its annihilation its foremost duty. Moreover, communalism and nationalistic rivalry in themselves are enormous impediment in the path of the Movement and are such a plague that poisons the environment against it, because these things always keep the human mind in great commotion and render it destitute of the spirit of justice and truth. In such an environment, the message of Islam becomes a cause of hatred and anger to the non-Muslims on the one hand, and on the other the Muslims themselves feel constrained. If the Islamic Movement ignores these satanic plagues it would certainly ensure itself a thorny future. Hence, it is absolutely necessary for the Islamic Movement not to spare any efforts to root out these worst kinds of evils.
8. "Establishment of good and eradication of evil" means clean up the society from all generally agreed and admitted evils and adorn it with piety and righteous deeds. The importance of this work for the Islamic Movement does not require any further explanation and proof. It is a known fact that the greater the dominance of evil on the society the bleaker would be the possibilities of success for the Movement, and the greater the dominance of spirit of piety and good the brighter would be chances of success for the

Movement. The worse ethical condition of the country prevalent now in the country and which is worsening with passing of time can be seen by every person. The way in which the silly and the erroneous leaders of country have planned the purely materialistic progress of the country, the manner in which they have ignored the ethical and religious teachings, and the way in which they have permitted sale of liquor and other intoxicants to fill up the Government treasury, have resulted in submerging the country into the quicksand of evil and wickedness. It claimed to be the cradle of spirituality. But now storms of carnality, sensuality and materialism are brewing everywhere; the successors of godly and religious people are becoming ungodly and irreligious; and from the bosom and laps of the pious and the holy are rising a generation which derides and ridicules the religion and piety. Spirituality is vacating its place for materialism, Hereafter for the world, benevolence and magnanimity for selfishness, honesty for dishonesty, control and piety of self for carnality and sensuality, truth and justice for oppression and injustice, fulfillment of covenants for breach of covenants, in short, every kind of good is vacating fast its place for evil. This inauspicious and unholy situation is a direct challenge to the Islamic Movement from which it cannot escape, and if it tries to escape it will itself plant insurmountable difficulties in its path. Therefore, it is quite natural for it to include "establishment of good and eradication of evil" in its programme of action.

3. The seriousness and importance of the issue of "safeguarding the lives and wealth of Muslims" is quite obvious and need no more explanation. This country since its independence has become a burning pit of hardships and tribulations for Muslims, and quite often their lives and properties are destroyed in communal

riots. Whatever may be the reasons; such a situation demands that Islamic Movement should do whatever it can to protect them.

## OUTLINE OF PRACTICAL ACTIVITIES

In order to deal with the aforesaid "most important issues," the necessary details concerning the kind of practical activities that the Islamic Movement undertakes are as follows:

1. The issue of "promotion of primary religious education" is on top of the list of the aforesaid most important issues, and therefore the Islamic Movement includes the following in its practical activities:
  - a. Preparation of proper and right kind of Islamic syllabus up to the level of high school. The proper and right kind of Islamic syllabus means that in the selection of its subjects and the preparation of related books, care has been taken to keep in view the correct objective of education and the art of education based on Islamic perspective; to refrain from the un-Islamic ideology of bifurcation between religion and the world; to compile and prepare books on the subjects concerning history, geography, literature, science, mathematics, etc., which are considered as purely temporal subjects, on the basis of the fundamentals set out by the Quran and in the language of Islam, so that the minds of the students could be groomed in the Islamic ideologies and ideals while studying these subjects. In short, these books technically should be of high standards and also should be so objective that they can successfully adorn the new and younger Muslim generation with penchant for education along with the strengthening of Faith and building up of loftiness of character and conduct.

Such kind of syllabus from the 1<sup>st</sup> standard to the 10<sup>th</sup> standard is almost ready and is being used partly or in full in many of the educational institutions of the country; the remaining portion would soon be ready.

- b. Establishment of a high-standard educational institution where education is imparted on the lines of the aforesaid syllabus so that it could work as a model. One such institution has already been established under the direct control of the Centre. Apart from this, many such institutions, on different scales, are being run under the local units of the Islamic Movement.
- c. Encouraging Muslims to establish their own independent educational institutions in their localities where arrangements be made to impart education on the basis of the aforesaid syllabus or any other suitable syllabus of their choice. Hence, the workers of the Islamic Movement and its local units regularly draw the attentions of the Muslim Community on this very important issue and as far as possible extend their assistance and help in this regard. Thanks Allah, these efforts have borne fruits and many institutions have been established and more are being established.
- d. Cooperation with those organizations who are working towards religious education so that this task could be even more successfully accomplished. For example, the Movement has actively participated in the establishment of Religious Education Council of Uttar Pradesh, and the Anjuman Ta'leemat-e-Deen.
- e. Efforts to establish morning or evening religious educational institutions for those Muslim students who study in Government schools and colleges so that they could be provided with necessary religious



education and the evil effects of such schools and colleges could be neutralized to a certain extent.

2. The Islamic Movement regularly demands the Government and also cooperates with other organizations to get exemption for the Muslim children from the Government compulsory educational system. This demand is not just a demand but is based on sound arguments and reasons. A little progress has been made in this regard through the platform of the UP Religious Education Council, and the Education Department of the UP Government has now conceded that the children who have passed the primary standards of the educational institutions run by the Religious Education Council can be admitted to the 6<sup>th</sup> standard of the Government Schools after passing a test. In other words, these institutions, although have not been fully recognized by the Government, have been given recognition to a certain extent. However, this is only a partial success and the demand for full exemption is still to be met for which more efforts are to be made.
3. The way of solving the issue of "reformation of Government syllabus" is naturally the same that has been adopted to solve the issue of "exemption of the Muslim children." Hence, the Movement is continuing with its campaign of reasoning on the one hand and effective protests and demands on the other; it also cooperates with other organizations in this regard. In order to make the campaign effective and well-reasoned, whatever the Movement has said in this regard is always based on sound reasoning and arguments. The Movement has instructed its units to analyze the books that are included in the Government syllabus and compile from them that material which is objectionable from the Islamic point of view, which contains polytheistic beliefs or mythological stories, or which expresses offensive thoughts and perceptions

against Islam and Muslims. After compilation, such objectionable material is placed before the concerned authorities of Central and the State Governments and appeals were made to their sense of justice and fair play. Although, the outcome of these efforts is not very satisfactory, they cannot be construed as complete failure. Hence, some Hindu Members of Parliament have raised this issue in the Parliament, which has resulted in the Central Government appointing a high-level committee to review the syllabi of schools and colleges and make recommendations to make them more secular and non-communal. According to the available information it is hoped that the Committee would not be just a committee on paper and that its performance would be positive.

4. The Islamic Movement is always on the guard about the meddling of the Government in the Muslim Personal Law. Whenever it noticed that the Government is trying to take steps, directly or indirectly, to interfere in the Muslim Personal Law, or feelers are being sent, it has taken notice of it and has lodged strong protests against such moves. Hence, its centre and other state and local level units, whenever required, not only pass protest resolutions but also keep inform the Muslims about this threat and be ready to confront it. Its final target in this behalf is removal of the guiding principle of the Constitution which recommends formulation of Uniform Civil Code or at least get exemption from it for Muslims.

This struggle is not limited to just making demands or lodging protests; rather efforts are also being made to augment it with sound arguments and reasoning. That is, the Movement has plans to prepare and publish scholarly books on the issue of Muslim Personal Law in general, and in particular on those parts of Muslim Personal Law which have been targeted for aggressive

criticism and which are being portrayed as highly unacceptable. The objective of this strategy is, on the one hand, to make it very clear to the Government that these Personal Laws are part of Islam and Islamic Law and even the Muslims have no authority to change or amend them, and on the other is to highlight the wisdom and prudence of the family and social laws of Islam, so that it could be made obvious that the goodness of humanity lies not in changing or amending them but in implementing them properly. Many books such as *Tauddude Azwaj*, *Haqooq al-Zoujain*, *Purdah*, *Aurat Islami Mashire mein*, etc. have already been published and many more are under preparation.

5. As far as "religious awakening of the Muslims" is concerned, the entire machinery of the Islamic Movement is engaged in this activity. The objective of its public conferences which are held at the central, state and local levels; its vast literature which reaches every nook and corner of the country; its newspapers and magazines which are published in various languages and circulated in large numbers; its propagation work which its workers undertake regularly, is to impart true knowledge about Islam and make them comprehend what Islam is and what its demands are, and get their sense of religiosity and Faith awakened so much so that their objective of life becomes nothing but attainment of Allah's good pleasure. It is quite obvious that this is the religious awakening in the real sense. Therefore, it would not be wrong to say that the work of religious awakening of the Muslims is being carried out on the same scale on which the work of propagation of Islam is being carried out. Moreover, the programme of expansion of primary religious education is also giving a helping hand in this regard.

6. The activities of the Islamic Movement under "social service" are of two kinds: One is of permanent nature and the other is short-term. The local units of the Movement, as far as possible, help out the indigent, the sick and other needy persons on a regular basis as this work is part of their constitutional responsibilities. The short-term activities are those which are undertaken at the time of national disasters and calamities. For example, the Movement has provided relief to those affected by the Police Action of Hyderabad (1948); victims of communal riots of Jabalpur and Sagar (1961), Rourkela (1964), and Jamshedpur; victims of floods of 1965; drought-affected people of Bihar in 1966-67; Palestinians affected by 1967 Arab-Israeli conflict, etc. Keeping in view the limited resources and manpower of the Movement, the services provided by it to the suffering humanity can be regarded as a great achievement. The list of services it has provided during lesser calamities and disasters is even longer.
7. "Eradication of communalism and stemming of nationalistic rivalry" has always been one of the important parts of its activities. With sound reasoning and hard evidences it tries to explain to the people of the country in general and Muslims in particular that this is as dangerous to them as a poison; this is not only a disaster to your religion and faith but also fatal to your material world. To save Muslims from the fatalities of this dangerous thing, it instructs its worker to desist from acquiring membership in the Parliament and legislative assemblies and vie for government employment, because these things water the plant of nationalism and communalism which has been producing for them such bitter fruits for a long period of time. Instead, they should rise as a principled group and stand as witness of the True Religion since their success in this world and salvation in the Hereafter

depends on it; moreover, the good of the people of the country also depends on it whether they believe it or not. However, a time will certainly come when they will realize this if the Muslim Community decides to live as a "Muslim Community" in this country.

8. Since establishment of good and eradication of evil is a very vast work and since there are countless evils which have engulfed the society, it was beyond the capabilities of the Islamic Movement to confront them all at once. A wise step would have been to select a few evils whose deadliness are common and which are mother of all other evils and concentrate its energies in eradicating them. That is what it has done. It has selected three major evils: (1) Intoxicants; (2) Immoral Literature; (3) Music and Dance. The Islamic Movement tries to build up public opinion against these evils and also draw the attention of the authorities to these evils. It exposes the ill effects of these evils on the moral and social fabric of the society with sound arguments and evidences so that the people could feel the pinch of their conscience and could rise to clean their society from these evils.
9. "Protection of the lives and wealth of Muslims" though deserves utmost attention but at the same time is very complicated, because in the prevalent circumstances, it has become extremely difficult to curb or influence the factors that are connected to it. Anyhow, it is the responsibility of the Movement to do whatever it can. Moreover, the Faith too demands that it should not get discouraged by the prevalent circumstances; rather it should believe that a time would come when this crisis would end. However, it adopts suitable steps in this regard, which are as follows:
  - a) It tries to educate the people of the country about the long-term evil consequences of communal riots and aggressive assaults. It also tries to eliminate

their ignorance about the correct and true state of affairs which quite often makes them careless about the dangerous consequences of communal barbarism.

- b) It exhorts the peaceful elements of the majority community to stand up against the vicious and the mischievous and thus fulfill their moral and national responsibility.
- c) It also draws the attention of the administration from time to time towards their responsibilities in this regard towards which, quite often, it proves to be very negligent.
- d) It takes timely action to nip in the bud all rumours and nullify misunderstandings which generally or occasionally adversely affect the relationships between Muslims and the non-Muslims, and at times become the cause for communal riots, bloodshed and destruction.
- e) It advises the Muslims that they should not get scared, alarmed, discouraged or intimidated when assaulted or attacked. Instead they should confront the situation with courage and steadfastness, and adopt all such methods for their defence which are not morally wrong or against the Islamic law and the law of the land. They should also take the support of the other peace and truth loving elements of the society.
- f) Lastly and fundamentally it reminds and advises Muslims to develop in them the Islamic ethics, relationship with Allah and trust in Allah, and explains to them that all these calamities which befall them are the results of their distancing themselves from their Religion and from their Creator, Allah. Therefore, its actual and real cure is that they should again get close to their Religion and come under the protection of Allah.

## THE OTHER ISSUES

Those national and Community issues which are comparatively of less importance and on which, for various reasons, the Islamic Movement has confined its attention to just expressing its opinion and feelings, are as follows:

1. Issues pertaining to freedoms of an individual: These include freedom of belief, freedom of opinion and expression, freedom of conscience, freedom of propagation of thoughts and ideologies, freedom of assembly, safeguarding of fundamental human rights, retention and progress of secular values, and checking of every kind of tyrannical attitudes.
2. Issues pertaining to social justice: These include eradication of social inequalities, racism, groupism, and language bias, and extending support for Urdu language.
3. Issues pertaining to building up of ethics: That is, eradicating nudity, promiscuity, prostitution, corruption, black marketing, hoarding and such other evils.
4. Issues emanating from foreign countries which have some religious and human bearing. For example, world peace, fundamental human rights of individuals and nations, indispensable demands of Islamic brotherhood, show of human sympathy, etc.

“Expressing thoughts and emotions” on these issues means that truth would be explained clearly and without any show of bias or prejudices; truth and justice would be supported from every angle; and oppression and tyranny would be opposed and condemned.

---

## **ISLAMIC MOVEMENT AND PRACTICAL SOLUTION OF NATIONAL AND COMMUNITY ISSUES**

A question can be raised that how far the Islamic Movement will be able to solve these issues pertaining to the nation and the community with its prevalent and future efforts. To know the answer to this question, we should know, in the first instance, when the issues pertaining to any nation or any community are solved, and which are those fundamental factors on which this solution depends? Only then, the stance of the Islamic Movement with regard to the practical solution of national and community issues can be understood.

### **WHEN THE ISSUES ARE SOLVED?**

The correct and real solution of the issues of any nation or community obviously depends on three things:

1. The ethical loftiness, love and adherence to principles, and truthfulness of the members of the society, particularly its ruling elite.
2. Political power.
3. Just and righteous laws.

Although there is difference between these three things with regard to their importance, each one of them is essential and indispensable.

The importance of adherence to principles and truthfulness occupies first place in this regard. A nation or community which possesses this invaluable gift is sure to solve its issues and problems successfully, so much so that even without possessing the other two things – political power and just and righteous laws – with this single power



it can subdue many of its difficulties and can find solutions to many of its problems. Similarly, if it does not have this real strength it cannot save its life becoming a life of misery and sufferings; even political power and better laws cannot be of any help to it.

As far as the political power is concerned, its importance and necessity is quite evident. The entire life of a community is controlled and guided by this power. It is this power which formulates laws for it, promulgates it, fixes the ideological and practical paths for it, formulates education system of its choice and moulds the hearts and minds of the younger generation through it, and now it is beginning to decide between the good and the bad, the truth and the untruth. Hence, if a nation is bereft of this power, it means that it is deprived of the master key which can solve its problems and without which it cannot even take successful steps to solve them.

The importance of just and righteous law is also not hidden. If there were to be imbalance and defects in the constitution and laws of a country, peace, brotherhood and equality cannot be established in the society, and the society becoming a victim of various evils and complications becomes inevitable. Sometimes, the liberty and freedoms of an individual are snatched away and its individuality gets entangled with the interests of the society, and at times the society is made helpless and the individuals are allowed to run amok. Sometimes materialism is allowed to rule the roost and the ethical values are allowed to die down and sometimes material demands of the world are completely ignored. Sometimes the individual liberty and freedom is made so sacrosanct that individuals are allowed to indulge in worse kind of evils and acts of carnality and sensuality, and sometimes it is denied to such an extent that an individual cannot think of living according to his conscience and beliefs even in his personal life. Look at the world and you will find all these

things actually happening and existing there. It is quite obvious that such a situation has never been, and will never be, conducive for the attainment of success and welfare of the humanity, and has never and will never establish peace, justice and tranquility in the society. Leave alone solving the problems of human life, they would be creating even more problems. Hence to create an environment where the humankind can live with peace, justice and tranquility it is necessary to formulate and promulgate just and righteous laws.

### **HELPLESSNESS OF FINDING PRACTICAL SOLUTION DURING THE COURSE OF THE MOVEMENT**

None of the movements possess any of the aforesaid three things on which depends the correct and actual solution of the issues and problems. Before reaching success, neither they possess political power, nor are they in a position to formulate for the country laws and a constitution; more or less this is the position with regard to the third thing, i.e. adherence of the society to principles and truthfulness. This is because that when a movement rises in a society, it will be based on two things: either it will be a movement which is not based on religion and morality, or it would be based on them. If the movement is of the first kind, question of cultivation and development of religious and ethical values in the society does not arise at all, and if the movement is of the other kind, then it proves that the society, to a large extent, has become devoid of the spirit of adherence to principles, ethical loftiness and truthfulness, because a movement rising amongst them with these aims means that either the religious and ethical pulse of the society is dying down or has become so weak that it cannot effectively influence it.

Of course, in spite of being devoid of these essential resources of solving problems, every revolutionary

movement tries to acquire them, or at least the one it thinks most essential. However, till it reaches its goal it does not possess these things; rather usually they are used to oppose it. When this is the fact, no movement can actively solve the problems of the country and the community, nor would it be correct to expect that it would be able to do so. When it does not have the resources on which the solution to problems and issues depends, how is it possible for it to show his performance in this behalf? It can perform only when it has obtained the power to regulate and administer the society. Before that, in spite of its excellence and capabilities, it can do nothing more than to confine itself to build up public opinion against the ruling class through well-reasoned arguments, or force them, through public pressure, to take some such steps which it considers right and regarding which it has convinced the people about their essentiality and beneficence. It is quite impossible for it to solve the problems of the society and the country by itself. Leave alone solving the problems, its efforts might create even more complications. The example of the communist movement is before us. It could reach the position to solve the problems of the labour class, according to its ideology and claims, only when, after a great and long struggle, it acquired political power in Russia after overthrowing the monarchy there. Before that, it had nothing to offer to the labour class except more problems, more difficulties and even imprisonment and executions. As far as the Islamic movements and Prophetic missions are concerned, every page of their history is the embodiment of this fact.

### **A PARTICULAR AND LIMITED EXCEPTION**

Some movements are exempted in a particular sense to this general rule. Although this exception is of limited nature, but still it exists. These are those movements which are completely based on religion and ethics, and which want to groom individuals, build the society and its

collective system in accordance with the Divine Guidance, and have adopted their course of action according to their goal. The reasons for this exception is that although these movements too, like other movements, do not possess neither the political power nor are in a position to formulate and promulgate just and righteous laws, but their position with regard to the third factor – adherence to principles and truthfulness – is quite different from the other movements. While the other movements do not give any importance to this, the Islamic movements give foremost importance and attention to it, and at no stage of their movement they overlook it, because to achieve their lofty objectives, they not only require the political power and better laws, but they also require, primarily, the mental and ethical chastity and active righteousness of every individual of the society. Therefore, the foremost and important target of their activities is ideological cleansing and ethical grooming of the people, which results in the emergence of the power of ethics and truthfulness from day one, and then it goes on progressing. Since it is a proven fact that the ethical downfall of any nation or country is the fundamental reason for the creation and sustenance of complicated and difficult problems, if any movement is trying to eradicate this downfall and is trying to develop and cultivate truthfulness and ethical values it would not be wrong to say that it is, to some extent, trying to solve these problems too. Particularly, this could be very clearly observed in the members of the society who are associated with such a movement, because their minds and hearts are naturally deeply influenced by its lofty ideological perceptions and ethical demands. Hence, many of the problems which are the creatures of narrow-mindedness, selfishness and ethical insensitivity and which survive only in such an environment remain no more a problem.

## THE PARTICULARITY OF THE ISLAMIC MOVEMENT

Since the Islamic Movement is a movement whose foundation has been laid down exclusively on religion, ethics and devotion to Allah, there is no doubt that it is also one of the "exceptional movements," that is, it is a movement which without reaching the goal of political power can, from its very inception, exert a refreshing influence on the solution of problems, and in fact, is influencing within the sphere of its activities to a certain extent. However, it is another matter that in the boundless jungle of problems this is imperceptible to the naked eyes but those who have a keen sense can easily discern it.

To understand how and to what extent this "refreshing influence" of the Movement has an effect on the solution of the problems faced by the country and the Community, it is necessary to refresh those discussions again which have been dealt with elsewhere in the book on the topics of "the goal of the Movement," its "course of action," and "training of its members." From a reading of these discussions, it can easily be understood the meaning of the progression of the Movement and how the acceptance of its message is bringing in "subterranean" changes in the society.

The Movement which has been raised on the composition of religion and godliness and whose goal is to make all mankind true devotees of Truth and adorers of the Hereafter will certainly influence those coming under its spell to be different kind of human beings. Their conscience will certainly abhor the manner in which today's world is drowned in carnality, selfishness, and oppression; in every matter they will adopt moral and honest attitude; their hearts and minds will be devoid of groupism and communal prejudices; righteousness, truthfulness, mercy, brotherhood, hard work, sense of duty and responsibility, simplicity and contentment will be the

guiding principles of their life. It is obvious that the proportion in which such persons increase in the society, at the same level righteousness in the thinking and deeds will also increase and their practical effects will be felt in all the individual and collective spheres of life which would naturally result in influencing, to a certain extent, the solution of the problems. Particularly, this effect would be more prominent and stable on those who are consciously and earnestly associated with the Movement, and for them the perplexities of the problems would not be as severe as the others feel them to be.

For example, the way in which the issue of livelihood has become important for the people and which dominates their nerves is seldom seen in these people, because their perception of "importance of livelihood" and the standard of "pecuniary happiness" would be quite different from that of others. The others would be mentally indigent even having bank balance in millions and would be eager and hungry for more wealth, while these people would be contented with a simple life, or at the most with an average standard of life. Similarly, the squabbles between the labour class and the capitalists has become a serious problem everywhere, but in the environment created by the Islamic Movement this would be just a minor contention and issue, because here neither the "capitalist" would be that kind of capitalist who would always be thinking of ways of paying less and extracting more from his labourers, nor the "labourer" would be that kind of a labourer who runs away from hard work, who is irresponsible and who just fights for his rights day in and day out.

Compare all other problems and issues on these two examples. The larger the number of issues that are perceived on these lines, more clearer will be the fact that those associated with the Islamic Movement, be them be farmers or labourers, merchants or industrialists, students or teachers, servants or masters, subordinates or officers,

commoner or the elite, would be quite different from others, and they cannot be compared with those who just know how to create problems and do not care to solve them, who usually are alien to the demand of ethics in the affairs of their lives, who love their rights but are sluggish while discharging their responsibilities. On the contrary, the associates of the Islamic Movement would not only safeguard their rights but also discharge their duties and responsibilities with honesty, and in every aspect of life they would be guided by the principles of truth and justice and demands of peace and tranquility. The existence of such people would certainly have a pleasant effect on the problems and issues of the country and the community.

However, it is admitted that since it is difficult to measure "the refreshing influence on the problems and issues" on the scale which the people are nowadays accustomed to, it will not be easy for commonality to perceive it. But the solid and proven facts do not depend on the perception or agreement of the superficial people. Such people would consider establishment of anti-corruption department to curb corruption and promulgation of tough laws to punish the criminals, a solution to the problem, but can never understand creation of fear of God and perception of accountability in the Hereafter which can deter them from these evils as a sure solution of the problem. They would consider state trading to be a surefire cure to eradicate black-marketing and hoarding, but would never give importance to that character-building effort which would rise man above the business-mindedness and stop him in indulging from such activities which result in scarcity, higher prices, hunger and sufferings. Similarly, they would consider extensive educational schemes as the source of removing darkness of ignorance, but would never value those efforts and struggles which are undertaken to cultivate humanity and sense of godly morality in the hearts and minds of the people. In short, whatever may be the

problem of life, its solution is thought to lie in just manipulation of laws and administrative checks and balances. However, human intelligence and experience both have decreed now, and in the past, and will do so in future too that though the importance of constitution, laws and administrative measures is quite evident, but this importance is secondary in nature. The fundamental importance and necessity is the righteousness of the human mind and the goodness of the character. Without the presence of these two things, no problem can be solved successfully, and this is the kind of righteousness of human mind and the goodness of human character that the entire system of the Islamic Movement is striving and struggling to create in the society.

---



## ISLAMIC MOVEMENT AND UNIFICATION OF THE COMMUNITY

### THE NATURE OF THE ORGANIZATIONAL STRUCTURE OF THE MOVEMENT

Since this Movement has not been raised for the establishment of any new religion, but is a movement of revival of an existing religion, and has risen from the midst of such a community which is comprised basically of its standard-bearers and followers, the nature of its organizational structure is fundamentally different from the Prophetic Movements and their organizational structures, for the following reasons:

1. In the Prophetic Movements, Truth was centred in them. That is, Truth was not to be found outside their spheres and whatever was found outside their spheres was just Untruth.
2. The leaders of these Movements (the Prophets) were the centre of Truth and the standard of Truth. It was essential for everyone to obey them unconditionally, and being on Truth and getting eligible for the Mercy and Pardon of Allah were completely dependent on the obedience of the Prophets.
3. The collective system (community or brotherhood) that came into existence comprising the followers of these Movements was *al-Jamaat* ("the Community"). The meaning of being "the Community" was that Truth was centred within them and those living outside were deprived of the Truth. Moreover, as the standard-bearers of these Movements, the Prophets, were the Centre of Truth and their obedience was essential for being on the

right path, similarly it was essential to join this collective system and become one of its units; anyone remaining separated from it was not counted among the followers of Truth. In other words, existence of Truth and Guidance outside this Community was not admitted.

4. Not only accepting the standard-bearers of these Movements, the Prophets, as the true Messengers of Allah and exponents of Truth was essential, but it was also essential to accept the leadership of their true vicegerents and obey them. These true vicegerents, who are called "Rightly Guided Caliphs" or "Leaders of the Faithful," are to be compulsorily obeyed and their disobedience is considered as rebellion.
5. As the community of the Prophets and their followers are considered "the Community," similarly, after them, the collective system of the Faithful would also be called "the Community," and it was necessary for everyone to associate with it in order to prove his credentials as a true follower; separating himself from the Community meant separating from the group of the Faithful. This position of the collective systems of Faithful continued till such time as they remained the real collective systems and till their religious downfall did not disrupt it.

It is quite obvious from the aforesaid five particularities of the Prophetic Movements that all the other religious movements would be devoid of these. This Islamic Movement, which we are introducing, is also such a Movement and, therefore, it does not consider itself to be holder of any of the aforesaid peculiarities. It does not claim that the Truth is centred in it alone, or its collective system is "the Community," or its leader is the "Rightly Guided Caliph" or the "Leader of the Faithful." It

understands fully well that in this age of religious downfall and communal disunity and chaos, it is just an endeavour, and nothing but an endeavour, of recovering the lost position of Islam and the Muslim Community, and there could be many more such endeavours, and all of them would be considered on the side of the Truth if they work with sincerity and truthfulness. Hence, it does not consider those who do not support it, rather oppose it, liable for censure and condemnation. However, it insists that there should not be any difference of opinion as far as its goal – establishment of Islam – is concerned. Opposing this goal would deprive a person of the Truth. Therefore, while the people have every right to remain separated from its particular organizational structure and honestly oppose it, they are obligated to declare this goal as the objective of their lives also, and should adopt whatever other methods they think as correct Islamic and Prophetic methods to achieve the goal of establishment of Islam.

The Islamic Movement has made its position very clear with regard to its nature of organizational structure from its very inception itself. Hence, in August 1941, when the Islamic Movement was formally being established, its elected Ameer had made this fact very clear:

*“Understand this well, our position is not the position of that Jamaat which is formed in the beginning under the leadership of the Prophet. Rather, our correct position is of that Jamaat which after the disruption of the organization of the original Jamaat tries to revive it. The Jamaat that is formed under the leadership of the Prophet is the only Islamic Jamaat in the entire world, and outside its sphere there will only be the Unbelief. But it is not necessary that the people who rise later on to revive this organization and its work should also belong to one Jamaat. Such Jamaats could be many at a given point of time, and none of them has the*

*right to assert that we alone are the Islamic Jamaat and that our Ameer is the Ameer al-Momineen (Leader of the Faithful). Those who have joined our Jamaat should strictly desist from such exaggeration in this regard, because we are not, after all, to become another sect among the Muslims. May Allah protect us from this that instead of doing something good for His Religion we become the cause of creating more defects and perplexities.*"<sup>43</sup>

Similarly, it has also been made clear about the position of the leader of the Movement in its Constitution thus:

*"There would be an Ameer of Jamaat-e-Islami Hind whose position would not be that of "Ameer al-Momineen" in the popular sense and terminology; rather his position would be that of a leader of the Jamaat... The Jamaat shall not invite the people towards the personality or office of the Ameer."*<sup>44</sup>

## JURIDICAL BROADMINDEDNESS

Since Islam is not comprised of just some beliefs and fundamentals, but detailed laws and ordinances also form part of it, the Islamic Movement having been raised for the purpose of establishment of the entire Religion of Islam, adores every small and big part of the Islamic Law and considers adherence to them not only essential but would like to see them promulgated properly in the human life. However, since the nature of many of its ordinances is juridical and some of the other explicit laws also give some leeway, occurrence of difference of opinion is quite natural. Such differences cannot be considered as difference in the fundamentals of Religion itself, nor can truth and untruth

<sup>43</sup> Roodad Ijtema-e-Awwal (Proceedings of the First Conference), p. 9, 10.

<sup>44</sup> The Constitution of the Jamaat-e-Islami Hind, p. 19.

be debated on its basis. On the contrary, every juridical opinion should be considered right and worthy of obedience and each and every one of them should be perceived as having been adopted, as far as one has been able to understand it after careful deliberations, as the true interpretation of the Islamic Law. This is the correct and apt attitude concerning issues of jurisprudence which conforms to the spirit of Islamic Law, and this is the attitude that the Islamic Movement has adopted. It does not consider right narrow-mindedness and extremism in this behalf. Hence, it gives entry to the followers of every juridical doctrine; followers of doctrines of Hanafi, Shafi, Maaliki, Hanbali, and Ahle-Hadeeth can become members of the Movement. The members are not only free to practice their own doctrine of jurisprudence, but they can prove and defend the correctness of their doctrine by presenting arguments in a civilized manner, but are never allowed to make these juridical differences a difference between truth and untruth and make them a topic for prolonged debates and altercations, which unfortunately are to be seen in our midst and which have resulted, on the one hand, in tearing apart the unity of the Muslim Community and on the other the real spirit of Islam and the lofty objectives that it had set were all set aside and the auxiliary parts of the Islamic Law were made and manifested to be the real Religion and the fundamentals of the Islamic Law. It is quite obvious that this kind of perilous deviation cannot be tolerated. Therefore, the Islamic Movement has rightly felt necessary to give the status of fundamentals to the fundamentals and the status of auxiliaries to the auxiliaries not only by words but also through practice. It has also taken steps to embed in the minds of its workers the fundamentals and objective of Religion and the degree of importance to be given to the details of the Islamic Law, and that primary attention should be given to the fundamental demands of Islam and the Quran both

following them or propagating them, while at the same time not neglecting and ignoring the auxiliary ordinances of the Islamic Law. As far as the disputed auxiliary issues and ordinances are concerned, it is essential to show utmost broadmindedness and toleration in this regard.

Even if the Islamic Movement had not given the aforesaid instructions to its workers, it was expected that they would have adopted the same attitude by themselves, because the lofty and comprehensive goal that they have adopted would have created such a mindset in them. Man gets himself interested in wrong or ordinary activities only when he does not have any other more important or lofty work to do. The Muslim Community got entangled in juridical debates and altercations so vehemently only because it forgot the lofty goal of standing witness to the Truth and the establishment of Islam; otherwise, it would not have even thought of engaging in such activities. Therefore, when this goal comes before the people with all its importance, needless debates and altercations in minor disputed issues will not attract them. Having got the real goal for striving and struggle, they will not find time for such activities nor will they find them beneficial. Hence, it is an undeniable fact that in the Islamic Movement, the juridical differences do not become cause for debate and altercations, groupism, chaos and tension; its workers not only tolerate the different doctrines of jurisprudence of their colleagues but they respect them too.

## **PROMOTER OF UNITY, NOT SECTARIANISM**

When a new movement rises, sometimes due to some misunderstandings and sometimes due to some other motivations, various apprehensions and anxieties are ordinarily raised against it, so much so that even the Prophetic movements were not spared which were totally based on Truth and righteousness and not even a speck of wrong could be found in their words and actions. Then,

how is it expected that such anxieties and apprehensions would not be shown against this Movement? Hence, from its very inception, it is under the assault of various kinds of allegations. One of the strangest allegations is that this Movement is trying to add one more fissure to the already ruptured body of the Muslim Community, and not only that, it is creating a new sect. However, the veracity of this allegation can be gauged from the facts and details already mentioned in this behalf.

How can the Movement which has been formed in the light of the Prophetic movements and which follows their footsteps; whose goal is standing witness to the Truth and establishment of Islam; which is reminding the Muslim Community their forgotten duty; which wants to bind them again together with the "Rope of Allah"; which has adopted the attitude of broadmindedness and mutual respect with regard to the Islamic Law and its juridical differences; which is never under the illusion that it is analogous with Prophetic missions, that it is the Truth, that it is "the Jamaat," that its Ameer is the "Ameer al-Momineen" in the popular sense; and which has clearly mentioned its true standing on all these matters, can be perceived that it can cause further rupture and chaos in the Muslim Community and would create and become a new sect.

Moreover, how can the Movement which does not invite people towards a particular personality, a particular party, a particular juridical doctrine, a new belief, or a self-made goal can become a cause for creation of a new sect or a cause of chaos and tumult in the Community. When the causes which usually result in sectarianism and chaos do not exist here, how can they erupt by themselves? Even in the existence of the facts about the policy and programme of the Movement which have been explained in detail above, if it can become the cause of further chaos in the Community and birth of a new sect, it means that now antidotes kill and foods full of proteins malnourish the

bodies! The goal of the Movement, its policy and programme, its ideology, its activities, and its point of view on juridical differences are such things that help eradicate the chaos and disunity in the Community and bridge the gulf between difference sects of the Muslim Community. Hence, instances prove that wherever its voice and message has reached, this disunity is slowly disappearing and the gulf is being filled up. Therefore, it is unjust to level the allegation of sectarianism and nurturing chaos on it. Rather, it would be more correct to say that there is no other way to unite the Community than the way adopted by the Movement. However, to understand the correct perception of unity one should keep in mind not that formal kind of "unity," but that kind of unity which has been ordained by the Quran, whose binding power is the "Flood of Allah," whose foundation is based on Islam (obedience to Allah) and "fear of Allah," whose goal is "enjoining the good and forbidding the wrong" because of which the Community would not be just a community but would be the "best of the communities."<sup>45</sup>

---

---

<sup>45</sup> To know more about the desired unity that Islam and the Quran demand, read "*Islam aur Ijtemaiyat*."



## PLAN OF ACTION

### COMPLETE OBEDIENCE TO THE TRADITIONS OF THE PROPHETS

The introduction of the Islamic Movement would not be complete till it is not clearly explained how this Movement would like to reach its goal in this country and in the present circumstances, what is its plan of action and why it has been adopted. Although the answers to these questions are available in the preceding discussions, but the importance of the topic demands that it is directly and separately discussed so that the Movement's plan of action could come into full view.

Although the Movement could have chalked out its plan of action on conjectures and its own perceptions, because the goal itself shows to a great extent what should be the plan of action. However, conjectures can be conjectures only and decisions based on them are never entirely satisfactory. On the other hand, in the presence of a long history of other Islamic and religious movements, it was not necessary to ignore it too. The history of these movements was enough and satisfactory also to point out what should be the plan of action for the present day movement, because in this history it is very clearly explained on what lines those movements worked and how and covering what hurdles they had reached their goals. This explanation, while is the explanation of the plans of action of previous religions movements, it is also the indication of the fact that these plans should be the guiding lights of the future movements, because human intelligence demands that the movements that have similar goals should have similar plans of actions too. Although the difference in environment and time could create some difference in

details, but fundamentally there cannot be any difference. Hence, history proves that in the past the plans of action of the religious movements that have arisen in communities which had common communal and ideological viewpoint, in spite of long distance of time between them and differences of circumstances, had always been similar, which proves that they would be similar in future too. Among the religious movements of the past which were the best and perfect movements were those whose leaders were the Prophets of Allah, and it means that the plans of action adopted by them were the best and the most perfect. Hence, the Islamic Movement, while chalking out its own plan of action, has kept in view all of them and it is quite obvious that it was not only necessary but also proper for it to do so.

### **KINDS OF PROPHETIC MOVEMENTS**

A study of the Prophetic Movements shows that although the goal and objectives of the Prophetic missions were one and the same, but since their audience were not similar, their movements were also not similar from every angle; rather they were of four kinds:

1. Those Movements that addressed those groups of people which comprised of unbelievers and polytheists who were unaware of Prophethood and Revelation, or denied them altogether. Most of the Prophetic Movements come under this sphere; for example, the Movements of Hazrat Nooh, Hazrat Hud, Hazrat Salih, Hazrat Ibrahim, Hazrat Lut, Hazrat Shuaib, etc.
2. Those Movements that addressed the groups which comprised of people who already had a revealed book and were the followers of any past Prophet, and therefore the perception of Unity of God, Prophethood, the Hereafter, the revelation and the Divine guidance and law were not unknown to them. Rather, they believed in them but their practical life was nearly bereft of righteousness, fear of Allah, and great defects

had developed in their beliefs and deeds. The Movements of Hazrat Dawood, Hazrat Sulaiman, Hazrat Zakariya, Hazrat Yahya, Hazrat Eisa, etc. come under this category.

3. Those Movements which addressed both the kinds of people; unbelievers and polytheists, and those who believed in the Divine revelation and the Prophethood. However, there was a difference between these two groups. The Prophets were primarily sent to the second group of people and they were their actual audience, while their Prophethood for the first group was secondary. For example, Hazrat Yusuf and Hazrat Moosa were primarily sent to the Children of Israel, but because of some special circumstances the Kings of Egypt and their people also entered the sphere of their propagation.
4. That Movement that addressed both the unbelievers and the polytheists, and also those who believed in Divine revelation and the Prophethood (i.e. People of the Book) in the sense that the Prophet who led the Movement was sent for the benefit of both the groups. The only difference was that the first kind of the people (that too a particular group amongst them) were their primary audience and all the remaining people were the secondary audience. In other words, you can say that his mission addressed that "particular group" directly, and then it addressed the remaining groups of people through that "particular group." Prophet Muhammad's mission was of this kind. He was sent towards not only to the unbelievers and the polytheists but also to the People of the Book, and both the groups were his real audience. But practically, the fact was that his mission primarily and directly addressed the first group, i.e. the group of Arabs, and the remaining unbelievers and polytheists, and the People of the Book were generally addressed through these Arabs.

## **PLANS OF ACTIONS OF THE PROPHETIC MOVEMENTS**

The details of the plans of action that the leaders (Prophets) of these Movements chalked out within their spheres of action are as under:

### **I. PLAN OF ACTION AMONGST THE UNBELIEVERS AND POLYTHEISTS**

Let us take up the plan of action that was adopted by the Prophets who were sent only among the unbelievers and the polytheists; the People of the Book were not included in their mission. The Holy Quran describes their fundamental line of action as follows:

#### **1. Primary Attention was focused on the Fundamentals of the Religion:**

Not only the propagation work of the Movement was commenced with the fundamentals of the Religion (which was a natural thing to do), but they were stressed upon for a long period of time. The next stage of the propagation work was taken up only when the propagation and teachings of the fundamentals was completed satisfactorily, and all those who were capable of accepting the Truth had not been persuaded to accept it. There were three such fundamentals:

- a) The first fundamental thing was the Unity of God, which was not only important but also the backbone and essence of the Movement. Therefore, it was naturally stressed upon more than anything else and the entire argument and efforts of the Movement centred on this point. The Prophets of Allah used to explain to the people that as Allah alone is the Creator of this world and the entire universe (and you also believe it to be so), He also is the Sustainer, Administrator, Cherisher, Master and Monarch and hence He alone can be worthy of their worship and obedience. Therefore,

they should obey Him, ask benedictions from Him alone, fear Him alone and believe in Him as the only entity Who is capable of benefitting or hurting them; worshiping and obeying other than Him is complete foolishness and nescience.

- b) The second thing was the Hereafter. Every Prophet, along with the belief in the Unity of God, tried to embed in the minds of the people the fact that the life in this world is not everything, but after the end of this short life, man will get another everlasting life to live. A day would come when every dead person would be brought to life and presented before Allah, Who would ask him how far he obeyed His laws and ordinances in the world and did he fulfill the objective for which he had been created. A complete record of his deeds, which has been preserved from his birth to death, would be placed before him and he would not be able to deny any part of it. Then whoever is proved to have lived a life of righteousness and obedience to Allah would be bestowed with paradise filled with unheard of gifts and luxuries and an everlasting life, and whosoever comes with a record bereft of righteousness and obedience to Allah, would be thrown into the depths of the Hell to suffer unbearable sufferings. The Prophets used to repeatedly tell the people not to be after the life of this world alone but also work to achieve salvation in the Hereafter, which can be done only by obeying the laws and ordinances of Allah in this world.
- c) The third fundamental thing towards which the Prophet invited people was to believe in their Prophethood. In addition to the belief in the Unity of God and the Hereafter, the Prophets demanded belief in their Prophethood too. They used to tell the people that they alone could guide them towards the straight path which showed them how to serve Allah, because man cannot know by himself about the laws and ordinances by

following which he could successfully serve Allah. These laws and ordinances were to be made known by Allah alone and that they had been selected and appointed as His Messengers to convey those laws and ordinances. Hence, they claimed that whatever they taught was from Allah who created man for His servitude and that on a given day he would make them to account for it. Hence, they demanded that people should believe in their Prophethood and obey their instructions and teachings so that they could achieve success in this world and salvation in the Hereafter.

## **2. Refutation of the Untruth:**

To convey the message of the Truth, not only positive method was adopted but negative method was also adopted from the very inception. The Prophets of Allah while explaining the Truth also explained the Untruth. They not only exhorted people to accept the fundamental beliefs of Unity of God, the Hereafter and the Prophethood, but very clearly stated that associating others with Allah, worshipping them, and believing them to be worthy of obedience, or denying any of the attributes of Allah, or believing someone to be his progeny, or having a wrong perception of Allah, or denying the occurrence of the Hereafter and the Day of Judgement, or denying the institution of Prophethood and revelation, in short every belief and doctrine which was against the Divine Guidance was Untruth and was worthy of being rejected. They considered such an announcement always essential, because no ideology or doctrine can be clearly manifested unless its negative aspect is not brought out into the open.

## **3. The Method of Reasoning and Rationalization:**

The method of propagation is always based on reasoning and rationalization, though the beliefs of Unity of God, the Hereafter, the Prophethood and revelation are

themselves rational by nature. However, the Prophets of Allah never contented just to present these beliefs and refute the Untruth. Rather, they used to give very strong, intelligent, and natural arguments in support of each of the aforesaid beliefs. They used to awaken the human conscience and warn the people about the consequences of rejecting the Truth by presenting evidences from history. It is not that these arguments were presented only on a few occasions; they were used to be repeated several times in different formats so that they could be embedded deeply into the hearts and minds of the people.

#### **4. Complete Avoidance of Compromise:**

Although propagation work is carried out with wisdom and intelligence, it never happened that as far as the Truth was concerned, as a form of strategy, it was presented in a roundabout manner, or some of its aspects were kept in the dark, or leeway was given to the emotions and passions of the people, or any weight or importance was given to the expected perils of the reactions. In short, the Prophets of Allah had never even imagined striking a compromise while propagating the Truth, though many such offers were made by the believers of untruth and wrong ideologies. Such people tried their best to limit the missionary work of the Prophets so that it did not reach the point of denial of their false gods. But the standard-bearers of Truth always vehemently rejected such offers of compromise and were never prepared to live in the mixed so-called peaceful environment of co-existence of truth and untruth, light and darkness, intelligence and ignorance, guidance and nescience, because accepting such a "peaceful co-existence" meant death of the Truth and survival of the Untruth.

## **5. Unidirectional Nature of Purpose in the Propagation Work:**

Till the time when their movements did not reach the stage of final argumentation, the Prophets of Allah used to concentrate all their efforts on the propagation of the Truth and grooming and training of their followers. They never allowed themselves or their followers to permanently pay attention to any other issues concerning the country and the community, although, like other individuals and communities, they also faced many problems, particularly their followers had to bear untold miseries and difficulties. In spite of all these, they never paid much attention to these difficulties and problems. The reason for this was not that they did not consider these problems to be important or were not interested in solving them. Rather, their prophetic farsightedness knew that the time was not ripe to take any direct action to solve them, because that foundation had not been fully laid down on which solution of these problems depended; otherwise, being the standard-bearers of comprehensive movements which encompassed all aspects of human life, every issue, big or small, was part of their strategy and plan of action. According to them the "foundation" on which the correct solution of the problems depended was the right perception of Almighty Allah. This is because the source of problems of life is found within man himself. It is man's own heart and mind that create the problems and also solve them. As long as his heart and mind are under the darkness of ignorance, selfishness and ungodly behaviour, he would always be floundering around and would never be able to solve his problems. The master-key to solve the problems is to acquaint man with the Truth and give him a true perception of Allah. In fact, if we go deep, we will find that the real problem faced by human life is just one, and it is that man gets the true perception of Allah and that man has been created to serve and worship Allah alone. Apart from this "one problem," man has no



other problem; rather all other problems are the products of this one problem, which cannot be solved unless this “one problem” is not solved satisfactorily. Hence, it was essential for the Prophets of Allah to initially concentrate their activities on inviting people to the sole servitude of Allah, and to pay attention to other problems only at the right time.

## **6. Training and Grooming of New Entrants to Faith:**

The Prophets of Allah, on the one hand, used to form a cohesive community comprising of all those people who accepted their message, and on the other trained and groomed them in the matter of Faith and morality in such a manner that they were truly converted into “pure gold.” They became a “cohesive community” because all of its members had one goal and one path to traverse; they were united not only in their goal but also in their ideology, their activities, their passions and their emotions. They also knew that without a well-organized collective action they can neither follow the Truth nor can they achieve their goal. Because of these two reasons, the organizational structure of the organization and its stability was to be of high standard and matchless.

Similarly, they became “pure gold” because, on the one hand, the personalities that groomed and trained them were of highest caliber both in their character and conduct, and on the other hand the foundations of the training were very strong and the method of training was also very effective. The foundations of the training were the true perception of the entity of Allah and His Attributes, and a strong belief in the Hereafter, and the method of training was beautiful preaching which penetrated the heart straightaway. The Prophets of Allah used to continuously strive that these foundations get deeply penetrated in the hearts of the Faithful, and the perception of Allah and His Attributes is so embedded in their conscious and

subconscious that nothing remained desirous except Him, and nothing became worrisome except the worry of the Hereafter. To achieve this purpose, the Prophets continuously kept an eye on the attitudes of their followers and never lost an opportunity to cultivate this desire and this worry.

## **6. Safeguarding and Protecting the Community of the Faithful:**

It is a proven fact that even the best of the communities of the world are not safe from the machinations of Satan. Therefore, in spite of the best training efforts of Prophets of Allah, there was always the possibility of infiltration of such persons into the community of the Faithful who either had no Faith at all or had a Faith bereft of life. The Prophets could not ignore this threat, because their mission was not only to prepare just pious and righteous persons, but prepare such followers and standard-bearers of Truth who as in places of worship and in individual spheres can also discharge the duties of servitude of Allah in the collective spheres and wider battlefields of life, and confront the unbelief and ignorance and clear the earth from their evil and establish the Religion of Allah in their place as that was the goal of their mission. It is obvious that for achievement of this lofty goal not only unorganized and scattered individuals (however pious they might be), but even an organized body infiltrated by even a few immature and hypocrites were most unsuitable, because for the achievement of their goal it was necessary to defeat the existing organized ideology, predominant system of life and prevalent political power, which could be accomplished only with the help of an organized body consisting entirely of sincere and devoted Faithful persons, and which did not have such elements in it who would have left it in the lurch at the time of crisis and who could sabotage it from within. Therefore, the Prophets of Allah

were not contented with grooming and organizing their followers, but they thought it necessary to clean the organization of all insincere and hypocritical elements. For this purpose, they used to keep an eye on every individual of the community of the Faithful, and those who used to back out from the field of action, particularly when asked to sacrifice their lives and wealth for the Cause of Allah, were immediately recognized by the Prophets and their sincere and true followers that they were enemies of the community and all precautions were taken to protect themselves from their evil machinations.

### **8. Participation of the Faithful in the Missionary Work:**

The Prophets of Allah used to engage those who sincerely believed in them in their propagation work. This way every follower of the Truth, according to his capabilities, became its propagator and its propagation became his objective of life. Whether in his home, his locality, his village, town or city, wherever he was he used to propagate and invite the people to accept the Truth; if instructed he used to go to other places in order to engage in such activities which resulted in the message of Truth spreading all over the land.

### **9. Migration:**

As the number of those who accepted the Faith increased so also increased the opposition to its propagation, which had set in from its very inception. The opposition used to turn into oppression of the Faithful by their opponents, which gradually crossed all limits. In spite of the opposition and the oppression, the propagators of Truth used to bear with them and kept engaged themselves in the propagation activities with patience and steadfastness till such time they had not fully explained and manifested the Truth before the people. Those who had even an atom of righteousness in them used to accept the Truth and only

those unfortunate people remained in opposition whose conscience was dead and whose hearts had been deformed. Moreover, their opposition used to turn into such madness that they were not even ready to allow the Prophets and their followers to co-exist peacefully with them. It is quite obvious that in such circumstances, the Prophets, with the permission of Allah, used to migrate along with their followers and settle in another place, where they were free to act according to the Religion of Allah and obey its laws and ordinances without any let or hindrance; in other words the Religion of Allah was in a position to get fully established on earth.

#### **10. End of Enemies of Truth and Establishment of the Religion:**

After the migration of the Prophets of Allah and their followers, the enemies of the Truth were also annihilated completely from the world as per the Divine tradition, because those who were so averse to piety and righteousness that they could not tolerate even the presence of Allah's Prophet in their midst were just like a rotten cancerous growth on the body of humanity who could not be allowed to exist on any moral or rational grounds. Two methods were adopted to annihilate the enemies of the Truth: One, they were annihilated through the military power of the Faithful (this happened when the Faithful had sufficient numerical strength), or the Divine Power sets itself in motion and they were annihilated by subjecting them to severe punishments through extraordinary and violent calamities (this happened when the Faithful were weak and were less in numbers). After the annihilation of the unbelievers of Truth, the Truth in the form of Religion

of Allah was fully established; in other words the Movement reaches its goal.<sup>46</sup>

## II. PLAN OF ACTION AMONGST THE PEOPLE OF THE BOOK

Now, let us discuss about the plan of action of those Prophets of Allah who were sent among those people who already believed in a previous Prophet, and who believed in the Unity of God, the Hereafter, the Prophethood, the Revelations, the Book, and the Divine Laws.

In this regard, keep in view the most important fundamental fact. Although, the goal of all these Prophetic Movements was the "establishment of the Religion" as was the goal of the other Prophets, the nature of the people towards whom they were sent being different, their Movements naturally were also different from the other Movements. Since their audience were not ignorant and unbelievers of the fundamental teachings, they could not be addressed as the unbelievers and polytheists were addressed, nor could they be invited to accept the Truth as they were invited. Because of this fundamental difference, while those movements were movements which invited people to accept "Faith," these movements were movements of "reformation." If it is to be stated in more

---

<sup>46</sup> This issue should not be viewed in the present-day context; otherwise it would create great confusion. Today, every span of land is under occupation of one power or the other. But, thousands of years ago when the Prophets of Allah were sent to the people, most of the tracts of land were vacant. Similarly, today the meaning of a "State" has much wider connotation and is well-defined, while in those days its meaning was used to be quite simple and brief. Populations were small, problems were limited and necessary laws were very brief and simple. In the very beginning of development, civilization and politics, these Prophets were sent who had with them only the Religion of Allah and the System of Life, which used to be very simple and also very brief. It is quite obvious that after migration, their new settlement used to be a free territory, where they and their followers had no impediments to lead their life according to the Religious Law of Allah, and hence they must have promulgated all the Laws of Allah's Religion both in their individual and collective lives; in other words, they had established the Religion of Allah on the land.

clear terms, these movements were the movements of "revival of Religion" and "reformation of the Community", whereas the first kind of movements were movements for laying foundation for the Religion and formation of the Community. Because of the difference in the nature of these two types of movements, the plan of action was also quite different, which the Quran describes as follows:

### **1. Demand to Believe in the Prophethood:**

These Prophets made a proclamation before the people that they had been sent by Allah to reform them, and hence they should accept their position and should believe and obey them. The demand to believe in their Prophethood was the foundation of their movement, because without believing in their Prophethood, there was little chance of people accepting their reformatory work.

### **2. Exhorting People to be True Devotees of Allah**

The only demand of these Prophets of Allah was that the people should accept their Prophethood; they never demanded that the people should believe in the Unity of God, or the Hereafter, or the Book, or the Divine Law, or the institution of Prophethood and revelation, etc., nor tried to explain these to them, because these people already knew about them and they did not deny them. The perception of Allah and His Attributes was neither new to them nor the concept of the Hereafter and the Prophethood. However, these perceptions had become defective, and their beliefs were also not free from flaws. As far as their practical life was concerned it was nearly submerged in sin and iniquity. Hence, these people were not invited to believe in the Unity of God, the Hereafter, the Prophethood, the Book, etc. but they were called upon to remove the defects in their beliefs, cultivate true devotion of Allah and develop preference to the Hereafter, and fulfill the practical demands of the Unity of God, the Hereafter,

the Book, and the Divine Law, which they claimed to believe in. Hence, the mission of these Prophets used to pivot round this fundamental point. Their efforts always concentrated on asking people not to believe in the Unity of God, the Hereafter, the Book, the Law, etc. according to their inclinations, and also not to be contented in just believing in them. Rather, they were asked to be true devotees of Allah, care more for success and salvation in the Hereafter, completely obey the Prophet of Allah, and mould their beliefs, their ideology, their ethics, their deeds, their dealings, in short every segment of their life into the mould of the Divine Guidance and Law.

### **3. Training and Organization of the Followers of the Prophets:**

These Prophets also used to train and organize their followers as the other Prophets who were sent among the unbelievers and the polytheists did with their followers, so that they could emerge as a strong organization. (The details have already been mentioned above.)

### **4. Participation of the Followers in Propagation and Reformative Work:**

Those who believed in the Prophets also took up the propagation and reformative work along with the Prophets so much so that this activity became their real objective of life.

### **5. Paying Conditional and Limited Attention to other Problems Faced by the Community:**

It is obvious that such a Movement with regard to its efforts could reach only two situations: Either only a few people accepted its message, or a large number of people heeded its call and joined it. In the first instance, the Prophets used to focus their attention entirely on the efforts of reforming the Community and also keep their follower engaged in this activity. They used to go from place to

place and from colony to colony and call on people to become devotees of Allah in its true sense. Apart from this, they never paid any attention to other issues and problems faced by the Community (the best example in this regard is that of the mission of Prophet Jesus).

In the second instance, the Prophets used to widen their sphere of activities and efforts, and considered the issues and problems faced by the Community as their own and adopted every effort and method to solve them. However, they never allowed these problems to become their primary focus of attention. Their primary point of attention always remained inviting people towards good, reformation of beliefs and deeds and purification of human souls, because this always happened to be the real and fundamental problem of individuals and communities; solving this fundamental problem was the key to solving other problems.

## **6. Implied Migration:**

These Prophets never faced the stages of migration and war, as the other Prophets had to face who had been sent to the unbelievers and the polytheists. Similarly, their opponents were never subjected to punishments directly from Allah which annihilated them. (The reason for this was the particular nature of their movements that they used to work among the People of the Book and not among the unbelievers and the polytheists. Their opponents in spite of their opposition, being the believers in Allah and His Guidance, could not be treated at par with the unbelievers and the polytheists.) However, the fact remained that these stages had occurred implicitly. Hence, the Prophets finally severed their ties completely with those people who remained adamant in their opposition, and while departing from the world, cursed them:



لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ○

*"Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary, because they disobeyed and persisted in Excesses."*

(The Quran, 5:78)

Even when the entire nation, or at least a majority of them, used to have become the followers of the Prophets, whenever they deviated or disobeyed from the Divine Guidance they had to face the same fate. [We get a clear proof of this from the prophetic life of Prophet Moses. When the Children of Israel refused to obey his orders to wage war, Prophet Moses supplicated to Allah to separate him from those who had rebelled, which was nothing but a supplication of curse on the Children of Israel. His supplication was accepted by Allah and the Children of Israel were denied access to Palestine for forty years and were made to wander in the desert of Sinai. The Quran says: قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ○ قَالَ فَإِنَّهَا مُخِرمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ○ *"He (Moses) said: 'O my Lord, I have power only over myself, and my brother; so separate us from this rebellious people.' Allah said: 'Therefore, will the land be out of their reach for forty years; in distraction will they wander through the land; but sorrow thou not over these rebellious people.'"* (The Quran, 5:25-26)]

## 7. Continuation of the Movement:

The Movement which could not reach its goal in the lifetime of its Prophet – and most of the time it so happened – the activities of the Movement did not stop after his death, but were continued by his followers until the message spread far and wide, opposition was curtailed and Allah bestowed the propagators of Truth victory and

power, i.e. the Movement reached its goal. [The clear example of this fact is the Movement of Prophet Jesus, whose followers in his lifetime were just 12 individuals. But after Jesus, his Movement continuously spread through the efforts of his true followers so much so that they subdued their opponents. The Holy Quran says:

فَأَمْنَتْ طَآئِفَةٌ مِّنْ بَنِي إِسْرَآءِيلَ وَكَفَرْتُ طَآئِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عُدُوِّهِمْ فَأَصْبَحُوا ظَٰلِمِينَ ۝

*"Then a portion of the Children of Israel believed, and a portion disbelieved; but We gave power to those who believed against their enemies, and they became the ones that prevailed."* (61:14)

### III. CONCURRENT PLAN OF ACTION AMONGST THE UNBELIEVERS AND THE PEOPLE OF THE BOOK

The plan of action of those Prophets whose audience were both the People of the Book and the unbelievers and polytheists, were naturally of dual characteristics. That is, on the one hand, they adopted that plan of action which the Prophets sent amongst the unbelievers and polytheists had prepared (which has already been explained), and, on the other, also acted upon the plan of action that the Prophets who had been sent amongst the People of the Book had adopted (details of which have already been mentioned).

Because of adopting two different kinds of plans of action and the audience also being of two kinds, development of a few complications was natural. However, the prophetic wisdom used to successfully overcome these complications with moderation and no group was treated with immoderation. The Prophets used to pay equal attention to each of the group while discharging their prophetic mission.

As far as migration is concerned, it depended entirely on the attitude of the unbelievers and polytheists. When

majority of them refused to accept the Truth and even refused to tolerate the Prophets and their followers in their midst, the Prophets used to migrate along with their followers. Otherwise, they used to stay in their places and continue with their mission. Hence, Prophet Moses migrated, while Prophet Joseph stayed on.

#### **IV. PLAN OF ACTION OF PROPHET MUHAMMAD**

**(Peace and Blessings be upon him)**

Since the mission of the Final Prophet Muhammad (peace and blessings be upon him) was unique from different aspects – he was the final and the last Prophet, he was sent for the entire world, he was sent both for the People of the Book and the unbelievers and the polytheists (his mission was not of a subsidiary nature to any one of the groups as was the case with Prophet Joseph and Prophet Moses whose mission towards the Copts was of subsidiary nature) – hence his plan of action was also unique which is found in all its details in the pages of history and the Holy Quran. The fundamental characteristics of this plan are as follows:

##### **1. Sequence of the Preaching:**

Since the mission of Prophet Muhammad was universal and not one or two nations, but all the nations of the world were the audience of his mission, it was necessary to form such a sequence of propagation which was most suitable and successful to achieve the objective, because propagation among a particular nation or among the people of a particular region at one and the same time was possible, as was the case with the mission of previous Prophets, but taking up propagation work simultaneously among all the peoples of the world was quite impossible at that time when the means of communication were very primitive; even today when extraordinary facilities of communication are available, it is quite impossible to do

so. Even if it was possible to do so, it would not have been wise and rational to address all the nations simultaneously, because propagation does not mean just scattering the seeds of Truth everywhere. Rather, it means the seeds of Truth are properly sowed and then cultivated and taken care of as a clever and hard-working farmer does. Therefore, Prophet Muhammad under the Divine Guidance formulated a particular sequence to address different nations, which was as follows:

1. First of all Prophet Muhammad addressed the Arab polytheists (Children of Ismail) and for a long period of time, kept his attention focused upon them so much so that a large number of them embraced Islam, and a group was formed which was capable of not only following it in its entirety but also becoming its standard-bearers.
2. After completing the propagation work among the Children of Ismail to the above extent, propagation work was taken up amongst the People of the Book (Jews and Christians) who inhabited Madinah and its surroundings.
3. Thereafter, arrangements were made to convey the message of Islam to the people living outside Arabia, whether they were People of the Book or the unbelievers and polytheists.
4. In the last stage, propagation work was taken up among those people who were living in far off countries, and it continued till the end of the era of Rightly-guided Caliphs (and it should continue till such time when the entire world does not follow Islam).

The above sequence did not mean that as long as the propagation work among a particular group of people was not completed, no other group was to be addressed. Rather, it means that other people were not addressed as a nation. But, whenever occasion arose and opportunity presented

itself, people of other nations were also invited to accept the Truth.

When you ponder keeping in view the interests of a universal movement, you will clearly feel that this was the natural and logical sequence of propagation that was to be adopted. Hence, in the first instance, Prophet Muhammad focused his attention on the Children of Ismail (Arab polytheists), because he was born among them and lived with them. Therefore, naturally they came under his first phase of activities. Moreover, he was sent as a Prophet directly to them, while others got his message indirectly through them (the reasons for which can easily be understood). Similarly, the rationale behind focusing attention on them for a long period of time was that the Movement was a universal and everlasting movement, while the life of its Prophet was bound by natural laws and was for a limited period only. Therefore, the only successful practical method of taking the Movement to its goal was to focus his attention on a particular community and a particular region and prepare a group of people which could take his missionary work forward and convey the message of Islam to others even after his departure from this world.

When Prophet Muhammad migrated to Madinah after completing his propagation work in Makkah (which was the religious and social centre of Arabia), he found there habitations of Jews and Christians who were well aware of Prophethood and revelation, and therefore the call of Islam was not new to them. Being People of the Book, Prophet Muhammad addressed them too along with the Arab polytheists. When Prophet Muhammad fully discharged his responsibility of explaining and propagating the Truth to them and when their opposition to the Truth was also subdued to a great extent, time was ripe to invite other people and communities living outside Arabia to the fold of

Islam. Thereafter, opportunity arose to invite those people to Islam who were living in far-off countries.

## **2. Plan of Action among the Arab Polytheists:**

The plan of action that Prophet Muhammad adopted with regard to the propagation work among the Arab polytheists from its inception to the stage of migration was the same as was that of the previous Prophets who had been sent among previous communities of unbelievers and polytheists (which has already been detailed above).

## **3. Plan of Action concerning the People of the Book:**

The system of propagation work among the People of the Book was also, with a little difference, the same which had been with the previous Prophets who had been sent previously to work among them. The difference, which was natural and logical, was based on two important things: One, they were invited to believe in a new Prophet along with a new Book and a new Divine Law, and two, when they accepted this demand their identity with their previous Community ceased to exist and they got a new identity and became members of a new Community.

## **4. Plan of Action concerning the Communities Living Outside Arabia:**

The plan of action adopted with regard to the propagation work among the non-Arab peoples like Romans, Iranians and other nationalities was quite different from that adopted with regard to the Arabs. Although there was no compromise while inviting people to believe in the fundamentals of the Faith, the method of repetition of arguments and adopting varied methods of explanation which were adopted in case of the Arabs was not adopted with regard to the people living outside Arabia. They were just invited once, because at that time the truth of Islam was not dependent on logical arguments any more as it had

become a reality which could be openly seen. By its promulgation in its entirety on human life, the Religion of Allah had proved itself to be the true Religion of Allah, and there was no necessity to prove its truthfulness again by reasoning and arguments. The rise of sun itself is proof of its existence.

To invite these different nations, as required by the principles of propagation, their leaders and rulers were selected. Prophet Muhammad invited these leaders and rulers, through his personal letters, to accept Islam or relinquish their political power. The real objective of these letters was that the rulers should accept Islam along with their subjects, or else they should vacate their position for the establishment of Islam and its collective system. Some of these communities accepted Islam, some others agreed to live under political subjugation of Islam, and most of them opposed it and started to wage war against Islam and Muslims. Hence, such wars, which commenced during the time of Prophet Muhammad himself, continued till the end of the Rightly-guided Caliphate, so much so that mighty empires of the time surrendered and Islam and its collective system of life subdued all other religions and systems of life, i.e. the Quranic Movement reached its goal which had been set in the Quran: *هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ* *الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ* ○ *"It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it)."* (The Quran, 9:33)

## V. PLAN OF ACTION OF THE "ISLAMIC MOVEMENT OF INDIA"

The aforesaid plans of action of the Prophets of Allah were also the source of guidance to the Islamic Movement of India as had been the case with regard to every other Islamic Movement. Therefore, the Islamic Movement of

India also chalked out its plan of action keeping in view all the aforesaid plans of action. However, it remains a fact that since its position was not entirely similar to any of the Prophetic movements, it was not right for it to adopt wholly any one of the plans of action which had been adopted by the Prophets. Hence, its audience being not entirely the unbelievers and polytheists, its plan of action could not be similar to the first kind of the Prophetic movements, nor were they only the People of the Book (i.e. only Muslims) that it could come under the sphere of the second kind, nor were they divided into "real" and "subsidiary" audiences to be considered under the third category, nor were they a combination of unbelievers and polytheists and the People of the Book that it could be perceived as belonging to the fourth category. As against all these, it was a Movement:

1. Which was basically a universal movement; the unbelievers, the polytheists and the People of the Book, in short every group and community, were its real audience, and none were its subsidiary audience.
2. Among its groups of audience, there was a group which believed in Islam, the Quran and the Prophethood of Muhammad, and naturally the Movement was not "foreign" to it and nor the Movement considered them "foreign." The Movement's beliefs and objectives were the beliefs and objectives of this group. In spite of this, the Movement had to address them because weakness of Faith and defects in their deeds had crept in them and generally it had become negligent of its mission; if it had not become negligent, it would never have become one of the Movement's groups of audience, but would have been its standard-bearer.

Because of this particular characteristic, while this Movement did not fully resemble any of the Prophetic Movements, it did resemble with different movements in its different characteristics. For example, since the Movement addressed all the groups directly – unbelievers, polytheists,



People of the Book, Muslims – it is similar to the fourth kind of Prophetic Movement (Prophetic Movement of Prophet Muhammad), but since its audience were also those who believed in its beliefs, it resembled the second kind of the Prophet Movements. Similarly, as far as it also addressed the unbelievers and the polytheists (non-Muslims), it was similar to the first kind of the Prophet Movements. In view of these circumstances, it was necessary for it to keep in view all these aspects while formulating its plan of action. Hence, it has done so and while it has included all those points in its plan of action which were common in all the Prophetic Movements, it has also adopted those points which different Prophetic Movements had adopted in view of their particular characteristics. On this basis, the Islamic Movement prepared its plan of action, whose basic points are as under:

### **1. Propagation of its Message:**

The first and the foremost activity of the Movement is propagation of its message. That is, it will convey its message, which is nothing but the message of Islam, with sound reasoning and arguments to all the people of the country irrespective of their religion, caste and creed. It will continuously strive to present before the people the fundamental beliefs of Islam – the Unity of God, the Prophethood of Muhammad, and the Hereafter – in such a manner that they penetrate deep into their hearts and minds and gradually they are made to act upon them. This would be its fundamental work and would be focus of its attention, because its success entirely depends on it. To accomplish this task it will take the help of all means of communication such as literature, newspapers, magazines, seminars, etc.

Under the “fundamental beliefs of Islam” and its “practical demands,” importance is given to a particular part of the belief of Unity of God, which is the Sovereignty

of Allah and His Supreme Authority and Power; this is the basis of the Islamic way of life. The reason for giving such importance to this part of the belief is that this perception has generally gone out of people's minds. Let alone the others, even Muslims and most of their Islamic scholars seems to have forgotten it, though this is the thing without which Islam is just like a crippled skeleton and falls from the lofty position of human life to lie down in some corner. In short, if the principle of "Sovereignty of Allah" is removed from the Islamic way of life, then question of considering Islam as a comprehensive religion and a complete system of life does not arise at all. When this question disappears from our midst, the perception of establishment of Islam becomes incomprehensible though this is the very goal of the Islamic Movement. Therefore, it was necessary for the Islamic Movement to stress upon the perception of the Sovereignty of Allah with all its force and resources.

## **2. Criticizing and Refuting the Existing System of Life:**

Along with the propagation of its message, the Islamic Movement will continuously challenge the existing system of life which controls the collective life of the country and the Muslim Community, and will strive to free the minds of the people from its clutches. For this purpose, it will manifest with strong reasoning and sound arguments the bitter consequences of this system and the natural tumult that it causes. This type of criticism and refutation is quite essential from the Movement's point of view, because the Movement wants to build the human life on a new type of architecture, which cannot be done unless and until the old structure is not demolished.

## **3. Use of Sound Arguments and Reasoning:**

As has been the method of every Prophetic Movement, the Islamic Movement too will adopt the method of sound

reasoning and arguments to convey its message and its goal (the details of its importance and necessity have been given above).

#### **4. Use of Beautiful Preaching:**

The Islamic Movement, along with sound reasoning and arguments, will also adopt a good and beautiful style of presenting its message with humility, sincerity and beautiful language and softest of the tones.

#### **5. Plain Speaking:**

As the Islamic Movement is firm and unidirectional in its goal, similarly it does not like to adopt any kind of ambiguity, hypocrisy and compromise in proclaiming it. [Proclamation of unblemished Truth will indeed cause great difficulties. But it is in the interest of the Islamic Movement not to compromise in its principles and objectives, which is not only against its nature but also wrecks its chances of success, because if at all, by compromising, it achieves some "success," it would not be the success of its objectives, but would be the success of those "new things" which it had adopted in the name of "policy" of compromise after sacrificing its real principles and objectives. As far as the opposition of the people is concerned, the intellect says and the history proves that the life and success of the Movement of Truth lie in the difficulties and oppression that it faces.]

#### **6. Every Member to Participate in the Propagation Work:**

It is the responsibility of every person who joins the Islamic Movement to engage in the propagation activities of the Movement and strive hard to bring the servants of Allah to the fold of servitude of Allah using his capabilities to the fullest extent possible.

**7. Organizational Structure:**

Those who join the Islamic Movement will be bound in a strong organizational structure, and it will be necessary for every member to obey the instructions issued by the Movement from time to time.

**8. Grooming and Training of the Members:**

Permanent arrangements will be made for the comprehensive training of the Members of the Islamic Movement in the fields of Faith, ethics, ideology and practical aspects, so that, on the one hand, the goal of the Movement and its truthfulness is always vivid in their minds, and on the other their determination is strengthened which are indispensable for achievement of the lofty goal of the Movement.

**9. Purification of the Organization:**

Those members of the Movement, who had proved themselves unworthy of the Movement on moral and practical grounds, had become useless for the Movement, and were not prepared to be reformed, are removed from the Movement.

**10. Paying Attention to the Important Problems faced by the Community:**

Attention will be paid to the important problems faced by the Muslim Community and efforts will be made to solve them as far as possible.

**11. Paying Attention to the Important Problems faced by the Country:**

The Islamic Movement will also keep in its purview the important problems faced by the country, particularly those connected with the ethical future of the country or about the interests of the Movement. Efforts will be made not to allow the circumstances and the environment of the

country to take such a turn which could further ruin the existing moral values in the country, or which could create new impediments and difficulties in the path of the Movement. [Although no such activity is seen in the Prophetic Movements, but in the present age such extraordinary circumstances have come to fore that the interests of the Movement demand that it take stock of the situation and problems outside its sphere of activities, and never hesitate to influence them. This is the age of democracy and this country is ruled under democratic principles. While the freedom of ideas and action under democracy is a boon for the Islamic Movement, it also places a great responsibility on it to make sure that it remains a boon. That is, it should never allow the circumstances and situations to take such a turn in the country that could affect its future. For example, if dictatorship were to take the place of democracy in this country, or the communal and Hindu revivalist forces were to take control of it, or communism were to rule the country, or communal riots were to become a normality, or groupism were to increase, it would surely increase difficulties and hurdles in the path of the Islamic Movement. Since the Islamic Movement has to chalk out its plan of action remaining within the boundaries of the country, it is in its interest not to close its eyes to the possible dangers, and not to allow the situation and circumstances to take such a turn as to adversely affect its interests.]

## **12. Cooperation with Other Organizations:**

In order to obtain suitable solutions to the problems faced by the country and the Muslim Community, the Islamic Movement, within the boundaries of its principles and objectives, will cooperate with and seek cooperation of other organizations.

### **13. Participation in the Election Process:**

After obtaining sufficient popularity in the masses, the Islamic Movement will participate in the election process of the country, and through it will begin its efforts to change the Constitution of the country into an Islamic Constitution. Apart from this, if the extraordinary interests of the Muslim Community or the grave situation of the country demanded, it will participate in the elections so that through the existing parliamentary resources, it could safeguard the interests of the Community, or save the country from taking a dangerous turn. When it has been made clear that the Islamic Movement will participate in the elections to bring the required changes in the country, its plan of action will be quite clear and it need not be explained further.

[The perception of establishing Islamic system of life through parliamentary elections is a perception which cannot be found in the Prophetic Movements. It does not mean that although parliamentary system was in existence at that time and the Prophets had rejected it as unsuitable for adoption, but it means that such a system did not exist at all, and hence we cannot find their line of action in this regard. Under such circumstances, if we have to form an opinion in this regard, we have to deeply think over the matter ourselves keeping in view all the prevalent circumstances and the religious principles and chalk out and adopt a way which is in the best interests of the country and the Community. In this age of democracy when for any ideological and practical revolution, the path of elections is open and all other ways and means have been rejected, the religious wisdom demands that for Islamic revolution too this path should be adopted.]

### **CONCLUSION**

The above are the fundamental lines on which the Islamic Movement has chalked out its plan of action. It

wants to reach its goal working on this plan. However, the Movement is not under any delusion that its path would be an easy one, nor is it under any false impression that it will reach its goal in the very near future. Nay, it fully understands that this path is not only very arduous but also very long, and that it might take many generations to travel through the distance as usually happens with all-round and comprehensive movements; the movements of Prophet Moses and Prophet Jesus are its more prominent examples. Also, keeping in view the difficult situations the Islamic Movement has to face, the alien environment in which it is working, the heavy responsibilities that its worker bear, and the all-round changes and revolution that it wants to bring in the human life, it is not expected that its popularity graph would rise fast. Nay, it will rise only very slowly. It does not have any common and misleading slogans, it does not play with the superficial emotions of the people, it does not try to assemble a crowd around it by rising the blind emotions of the people, and it does not give false promises of getting the people wealth and property; hence, the list of its members is not very long. Even if the Islamic Movement were to succeed in admitting large numbers of people in its rank by the aforesaid methods, they will never be of any use to it in achieving its goal. It knows that to achieve success quality matters and not the quantity. Without the required characteristics, large number of people in its ranks will be useless for it, as the Muslim Community has been demonstrating for the past several centuries. In spite of there being millions of Muslims all over the world and there being scores of independent countries ruled by Muslims themselves, there is not even one country where the entire Islamic system of life is established. Rather, there are many who have openly and unashamedly opted for un-Islamic systems of life. This is an undeniable proof that unless the true spirit of Islamic Faith is not recreated amongst the vast majority of the